

The SWORD of the LORD

Edited by JOHN R. RICE.

"And they cried, The Sword of the Lord, and of Gideon." Judges 7:20

Editorial and Executive Office: 214 West Wesley Street, Wheaton, Illinois

An Independent Christian Weekly, Standing for the Verbal Inspiration of the Bible, the Deity of Christ, His Blood Atonement, Salvation by Faith, New Testament Soul Winning and the Premillennial Return of Christ. Opposes Modernism, Worldliness and Formalism.

Vol. XV, No. 20

FRIDAY, MAY 15, 1953.

United States 1 year \$2.00; 3 years \$5.00
Canada and foreign 1 year \$2.50; 3 years \$6.50

Things We Never Get Over

By T. DeWitt Talmage

All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Son of man, it shall be forgiven him; but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come.—Matthew 12:31, 32.

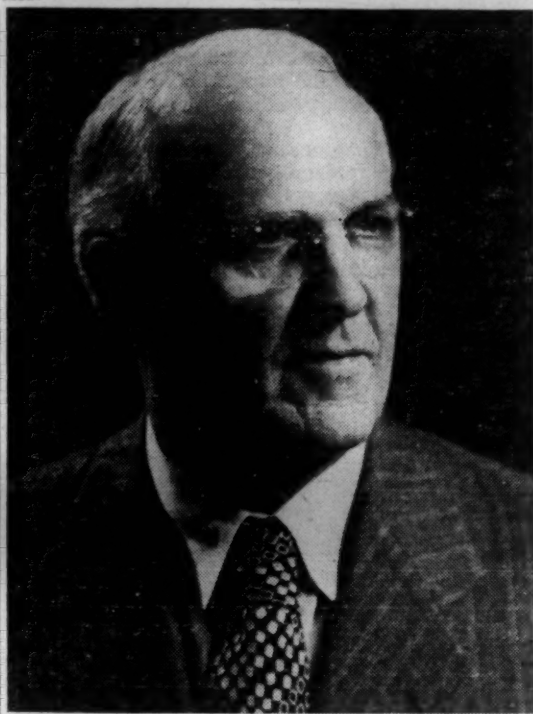
He found no place of repentance, though he sought it carefully with tears.—Hebrews 12:17.



Dr. T. DeWitt Talmage

Let it be understood at the outset that the Protestant pulpit has no revelation not given to the Protestant pew. The minister of Christ has no right to lord it over the consciences of men. When we preach, we do not utter edicts; we only offer opinions. Let the Vatican issue the fiat that makes the people bow down into the dust; but in this land, and in this age, where King James' translation is in almost every hand and in almost every house, let every man understand that he has a right, equally with others, to interpret the Word of God for himself, asking only Divine illumination.

As sometimes you gather the whole family around in the evening to hear some interesting book read, so now we gather—a great Christian family group—to study this text; and now may one and the same lamp cast its glow on all



Choice of Christ or Condemnation

By Robert G. Lee, D.D., Litt.D., Pastor, Bellevue Baptist Church, Memphis, Tennessee

this vast circle of immortal souls.

You see from the first passage that there is a sin against the Holy Ghost for which a man is never pardoned. Once having committed it, he is bound hand and foot for the dungeons of despair. Sermons may be preached to him, songs may be sung to him, prayers may be offered in his behalf; but all to no purpose. He is a captive for this world and a captive for the world that is to come. Do you suppose that there is anyone that has

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"He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God."—John 3:18.

"He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him."—John 3:36.

As to where these words are found, consider

I. The Place.

These words hold the friendship of Heaven and the hostilities of Hell, the splendors of a glorified noon and the terrors of a black midnight of shuddering earthquake and destructive tornado. They give forth the assembled fragrance of flower gardens of love and the sulphur fumes of the pits of perdition. These words—continents of truth compressed into a corner of language—are summer's cooling breezes and thunder-cloud's wrath in one voice. These words, God's Gospel organs in one diapason, comprehend in themselves the salvation of all who believe on the Lord Jesus Christ and assert the damnation of all who refuse to believe on Christ "who

gave himself for us, that he might redeem us from all iniquity" (Titus 2:14). These words—sweet as a mother's lullaby to a fretful child, solemn as the jury's findings of guilt without recommendation to mercy—set forth the issues of life and death.

These words—like the voice of the morning stars when they sang together and like the voice of a cataract of illimitable rage, full of love as when a maiden whispers her vows of fidelity and like the voice of anguish of a woman in travail—are like joy-bells crossed with death-bells in our ears. These weighty words—like clouds that drench with refreshing rains drouth-plagued fields and like clouds that bruise and blast with

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By "Opportunity Offer" Subscription You May

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Catholic Girl, 15, Reads SWORD, Calls Long Distance to Be Saved; Dry Cleaning Clerk Reads Editor's Sermons, Then Writes, "I Quietly Bowed My Head and Accepted Christ"; Milwaukee Man and Wife Quit Church, Ridicule SWORD, Joining Jehovah's Witnesses, Then Saved from This Heresy By Editor's Sermons; Pastor in Spain Grateful for SWORD, Baptized Catholic Priest; Methodist Pastor Reading SWORD Gives Only Gospel Messages in Community; Evangelist Says in 700 Southern Baptist Churches Most Pastors Read SWORD and Preach Sermons

By the Editor

Yes, July 1 the subscription price for THE SWORD OF THE LORD becomes \$2.50 per year in the United States, \$3.00 per year in Canada and foreign countries. May and June are opportunity months. During these two months you may have one subscription for \$2.00 per year. For two or more subscriptions the price is \$1.50 per year, either new or renewal. For every 10 subscriptions, you may have the editor's new book, 187 pages, *A Know-So Salvation*.

We are praying that 50,000 subscriptions, new and renewal, will come in during this special opportunity subscription offer.

Here is your opportunity to save souls, to save the faith of Christians beset by heresies, to save preachers from modernism, to save churches from coldness and formalism, and to save your own money, at our big reduced price. Subscriptions beginning July 1 will

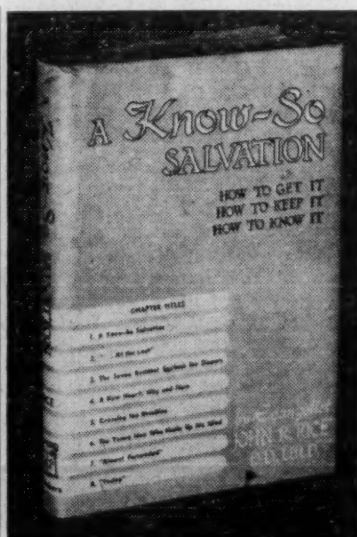
cost \$2.50 per year. Now you may send subscriptions, if two or more are sent at the same time, at \$1.50 per year. Here is a wonderful opportunity to do good and save money by sending THE SWORD OF THE LORD to as many as possible during these two months.

Thrilling Stories of People Saved Through Sword of the Lord

Did you know that a great many Catholics read THE SWORD OF THE LORD? Two weeks ago (the third week in April) a Catholic girl was saved through the ministry of THE SWORD OF THE LORD. This is how it happened.

A long distance telephone call came for Editor John R. Rice from Lincoln, Nebraska. He was not in the office and the operator asked if Evangelist Bill Rice was there. He was not, but the caller was in-

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FREE with 10 subscriptions at special offer of \$1.50 per year. Book price, \$2.00.



Abilene, Kansas

When I told Kaye, Bill and Pete ("The Rice Krispies") we were coming to Abilene, the home town of President Eisenhower, they were not overly impressed. They have met so many big shots they just aren't especially impressed any more with dignitaries. But when I told them it was also the home town of Wild Bill Hickok—man alive! you should have seen their faces light up.

The Eisenhower House

Wild Bill Hickok is definitely played down by the Chamber of Commerce in Abilene. And we, like everyone else, went to see the old Eisenhower home. In many ways it is very encouraging to visit this old house. In the first place, it is definitely on the wrong side of the tracks. It is a two-story frame house with three very

small bedrooms on the second floor. The furniture is just as it was when "Ike" was a youngster, we were told. There is something intimate about such a house and I felt as though I knew the president a great deal better after having been there. There are three old bookcases full of books—and what a miscellaneous collection! Books on farming, steam-pipe fitting, books of poetry by John Greenleaf Whittier, Longfellow and others. A number of good novels such as the Graustark books. A number of religious books including Moody's sermons and a large biography of D. L. Moody sent to Mrs. Eisenhower by Moody's daughter.

The kitchen was much the same as any very poor people might have had some years ago. Old and cracked dishes in an old-fashioned

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Freewill Offering to God From a Loving Heart

By Evangelist John R. Rice

"If any man of you bring an offering unto the Lord. . . he shall offer it of his own voluntary will . . ."—Lev. 1:2, 3.

"Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings."—Mal. 3:8.

"Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver."—II Cor. 9:7.

Tithing is taught in the Bible, both in the Old and the New Testament. But freewill offerings are taught in the Bible also. The Scripture teaches that Christians should give in proportion to income, that is, each one "as God hath prospered him" (I Cor. 16:2). But a Christian should also give according to his heart's love and purpose, "every man according as he purposeth in his heart. . . not grudgingly, or of necessity." We are told that "God loveth a cheerful giver." When we teach what the Bible says about tithing, we have not yet taught the whole duty nor the whole privilege of Christians about giving. We have not told the whole story when we simply teach Christians to tithe. We must teach Christians also the joy and blessing of offerings beyond the tithe and, often, larger than the tithe.

Duty has a place in giving, it is true; but love has her great place, too. The amount of our possessions and our income should influence our giving; but the depth of our love, joy and surrender to God must influence our giving, too. Giving must not be mere rote nor legalistic duty. It must also be sacrifice and worship and the outpouring of our heart's love.

I. Offerings Loom Large in the Bible

As much as there is in the Bible about the duty and privilege of giving one-tenth of one's income to God, there is, I think, fully as much about love offerings that cannot be measured by the tithe yardstick. Certainly the tithe is indicated as the minimum for proper giving, both in the Old Testament and in the New. But the best Christians of all ages have given far more than a tithe, and the Bible makes much of these offerings.

1. Right in the Heart of the Ceremonial Laws Given to Jews, God Provided for Freewill Offerings

"Offering" is a word often used in the books of the Mosaic law. In Leviticus 1:2, 3, we are told of a command which the Lord gave Moses:

"Speak unto the children of Israel, and say unto them, If any man of you bring an offering unto the Lord, ye shall bring your offering of the cattle, even of the herd, and of the flock. If his of-

fering be a burnt-sacrifice of the herd, let him offer a male without blemish; he shall offer it of his own voluntary will at the door of the tabernacle of the congregation before the Lord."

Note that the Scripture here does not say, "Speak unto the children of Israel, and say unto them, that every man shall bring an offering unto the Lord." No, the word is, "If any man of you bring an offering unto the Lord. . . he shall offer it of his own voluntary will." This is not a requirement of the law; it is a privilege of grace in the midst of the law!

Again and again the Lord makes suggestions that if one desires to offer a meat-offering, this is the way it shall be done; if one wants to bring a thank-offering for blessing received, he shall do it in such and such a way. Even in the midst of the ceremonial law are many provisions for voluntary gifts not included in the tithe.

Again in Leviticus 22:17, 18, God makes suggestions for "freewill-offerings" which people may desire to give the Lord for a burnt-offering. Then in the next verse He says, "Ye shall offer at your own will a male without blemish, of the beeves, of the sheep, or of the goats."

It was "freewill-offerings" God here spoke of. And they were to offer it, each man "at your own will."

We see that during the time when Israel was strictly under Mosaic law, it was heart-worship and heart-giving that pleased God most.

A tremendous example of love gifts to God, of freewill offerings beyond the requirement of the tithe is given in Exodus 35:5. There Moses commanded the people: "Take ye from among you an offering unto the Lord: whosoever is of a willing heart, let him bring it, an offering of the Lord; gold, and silver, and brass." and other gifts, enumerated, needed for the tabernacle. These gifts were to come from "whosoever is of a willing heart."

The response is mentioned in the same chapter, in verse 21:

"And they came, every one whose heart stirred him up, and every one whom his spirit made willing, and they brought the Lord's offering to the work of the tabernacle of the congregation,

and for all his service, and for the holy garments."

Then we are told, "as many as were willing hearted" brought bracelets, earrings, tablets and jewels, "and every man that offered an offering of gold unto the Lord."

The offering was so hilarious, so free, so happy that the people brought much more than enough for the tabernacle.

"And Moses gave commandment and they caused it to be proclaimed throughout the camp, saying, Let neither man nor woman make any more work for the offering of the sanctuary. So the people were restrained from bringing. For the stuff they had was sufficient for all the work to make it, and too much."—Exod. 36:6,7.

God never changes, and in all dispensations He delights in the love gifts of His people, when they come from willing hearts.

When a remnant of Israel left Babylon to go back to inhabit again Jerusalem and build it up, the remnant carried with them the love offerings of the people. "And all they that were about them strengthened their hands with vessels of silver, with gold, with goods, and with beasts, and with precious things, beside all that was willingly offered" (Ezra 1:6).

In every great time of revival blessing God's people willingly offered love gifts to the Lord.

2. God's People Are Guilty of Robbing God by Withholding Offerings Just As by Withholding Tithes

Does a man rob God who withholds a tenth of his income? Yes, I believe he does. But many people forget that the same Scripture which says one robs God by withholding tithes also says that one robs God who withholds offerings. In Malachi 3:8 is this strong Scripture: "Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings."

Wherein had Israel robbed God? In tithes and offerings.

In our zeal to teach Christians that the tenth is a minimum standard for giving, we have sometimes said, "You owe the tithe; you cannot give anything until you first pay the tithe." So we have sometimes left the impression that we really have no obligation beyond the tenth. However, in that, perhaps, we have not always been scriptural in our emphasis.

Do we "pay" tithes? Yes. I think that term is all right. But it is not the only term used in the Bible about tithes. Jacob said, "... of all that thou shalt give me, I will surely give the tenth unto thee" (Gen. 28:22). And the Pharisee, whom Jesus invented as an illustration of a perfectly moral man without Christ, said, "I give tithes of all that I possess" (Luke 18:12). People either pay tithes or give tithes. It is true that all of us owe the tenth, but we can make the tithe the gift of a loving heart also.

It is true that love offerings ought to come from a willing heart. But it is also true that we sin against God if we do not have such a heart to give and that God says, "Ye have robbed me. . . in tithes and in offerings."

The simple truth is that one dime out of a dollar can never pay God all that we owe Him. When we have given all that we can possibly give, and ourselves in the bargain, we must still say we are unprofitable servants. When Paul insists that we should offer our bodies a living sacrifice, he brushes aside all excuses by simply saying that it is "your reasonable service." It is the most reasonable thing in the world to give all our property, all our loved ones, our lives, our breath, our very souls, to please the dear Lord Jesus Christ, our Saviour. It is true that God wants love gifts from a willing heart. But we sin greatly if our heart does not have such love, and we

rob God of His due when we do not frequently give beyond the bare minimum of the tithe.

3. The Freewill Giver Is Very Dear to God!

Isn't that a warm, pleasant verse in II Corinthians 9:7?

"Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver."

What an incentive to give largely! God loves a cheerful giver.

Jesus sat over by the treasury and watched people put in their gifts. (I am sure He watches just as closely today). He saw a widow put in all her living. It was not just one-tenth of her income; it was all her capital, literally all she had left in the world. It was only two mites, which make a farthing, but Jesus was pleased and said that she put in more that day than all the rich people with their great gifts.

Jesus took such delight in the love gift of Mary when she broke the alabaster box of ointment of spikenard, very precious, and anointed Him for His burial. He promised Mary that this story should be told wherever the Gospel should be preached! You see, God loves a cheerful giver.

The blessed Holy Spirit, in inspiring Luke to write in the book of Acts about the young, glorious church at Jerusalem, tells us again and again about their giving.

"And all that believed were together, and had all things common; And sold their possessions and goods, and parted them to all men, as every man had need."—Acts 2:44,45.

"And the multitude of them that believed were of one heart and of one soul: neither said any of them that ought of the things which he possessed was his own; but they had all things common. And with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all. Neither was there any among them that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, and laid them down at the apostles' feet: and distribution was made unto every man according as he had need. And Joses, who by the apostles was surnamed Barnabas, (which is, being interpreted, The son of consolation,) a Levite, and of the country of Cyprus, having land, sold it, and brought the money, and laid it at the apostles' feet."—Acts 4:32-37.

Barnabas was called "the son of consolation" because of his generous heart which so comforted the apostles and pleased God. The manifest favor of God upon these who gave so extravagantly led Ananias and Sapphira to pretend that they too were giving everything that they had. They were struck dead for trifling about such a spiritual matter. You see, real love offerings from the heart are very dear and precious to God and He does not want people to lie about that matter, nor to pretend a loving surrender and sacrifice which they do not feel and practice.

All these examples indicate that God is very much concerned about love gifts beyond the tithe and He has wonderful rewards for those who so love Him and so prove it by the way they lay all on the altar.

II. What Sensible Reasons There Are for Love Gifts Beyond the Tithe!

Think with me briefly of some of the reasons why a loving Christian ought, on occasion, to give beyond the tithe.

1. God Owns Everything

Why should any Christian suppose that nine-tenths of all his income belongs to himself, and that one-tenth belongs to God? Surely we keep and use for our own needs any part of the increase which God gives us only by His loving sufferance and kindness. We give back only what God gives us and what belongs to Him when we give freewill offerings beyond the tithe.

2. One-tenth of Our Income Is Often Not An Adequate Expression of Devoted Love

Suppose a man takes a wife, professes to love her as he loves his

own soul, promises to love, honor, and cherish her until death shall part them; then suppose that he sits down to the table and he takes nine-tenths of the food prepared for himself and gives her one-tenth. Is that one-tenth an adequate measure of his love?

More than once people have asked me to pray that oil would be discovered on their land, and then they said, "If oil is discovered on my land, I promise God I will give one-tenth to Him." To one such man I said, "You promise God that if He will give it to you, you will spend nine-tenths of the income on yourself and you offer to give Him only one-tenth. I cannot see that that is any spiritual incentive to me to pray, nor any incentive to God to grant your request. It is obviously nine-tenths selfish."

I remember well how Mrs. Rice and I tithed when we were students in the seminary. Since just a lad I had been carefully tithing. Now we had a little book into which we entered every penny of income and on the opposite page we registered every penny given. We took particular pains to see that exactly one dime out of a dollar and one dollar out of ten was put into the Lord's service.

Once I came back from services and as I started to enter in the little book the offering I had received, and to take out exactly one-tenth, the whole thing seemed cheap to me. I felt a revulsion of spirit, and threw the little book down. I said to my wife, "This doesn't represent my love to the Lord. We act as if we were afraid God would get one penny more out of a dollar than He deserves. When we give one measly penny out of a dime, and one measly dime out of a dollar, we act as if we had done all God would require of us. I am done with it!"

She agreed with me. We solemnly set out that day to give one-fifth of all our income to mission causes, then to give to local church expenses and other needy causes as we should feel led of God. What a joy flooded my soul as I came to acknowledge to God that I owed Him far more than the tithe! Now for many years we have found joy in using the tithe only as a bare minimum.

One who gives only one-tenth of his income to God will often find that is not an adequate expression of his heart's love.

Suppose there is some need that cries out to the hearts of God's people, such as the building of the tabernacle in the days of Moses. Don't you think those people felt a need to go far beyond a tithe when they took off their earrings and bracelets and rings, and brought them to God, along with scarlet wool, incense, oil, and fine linen? So some great missionary need, or some revival need, or some great soul-winning opportunity often appeals to the heart and the tithe does not satisfy the urge that is in the heart to give.

Or suppose that God has given some great blessing and one feels a need to give a thank-offering. A loved one was sick, but is now raised up and able to go to the house of God. Should we not often give a thank-offering, far beyond the tithe?

Or suppose God has given a great crop; when the harvest is in, would not many loving hearts want to make a special gift to God beyond the tithe? When there is a new baby, a blessed gift from God; or when some special honor, or some great opportunity, or some special joy comes from God, does not the heart cry out to some way express love and thanksgiving to God? Many times the tithe is inadequate to represent the heart's love.

3. Needs of God's Work Are Sometimes So Great That Devoted Christians Know a Tenth Is Not Enough to Give

Colonel Clark and Mrs. Clark founded what is now the Pacific Garden Mission in Chicago. After Colonel Clark died, Mrs. Clark carried on the blessed work with great sacrifice. How many thousands of bums were drawn off the street and, with love and tears and song and testimony and food, were wooed from their sins and brought to Jesus! Harry Monroe, Billy Sunday, Mel Trotter were saved there—how the list thrills

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AMERICA'S OUTSTANDING REVIVAL WEEKLY

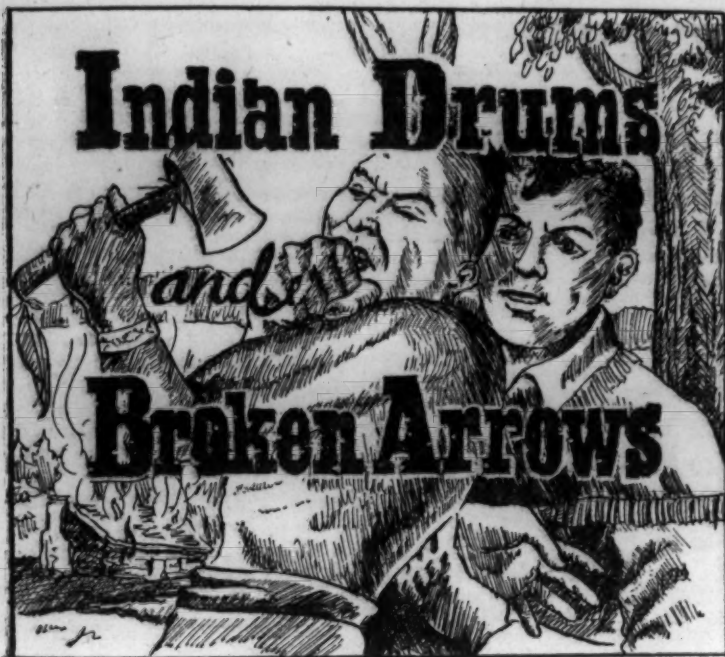
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Subscription rates: \$2 per year, \$5 for three years. Canada and foreign countries \$2.50 a year, \$6.50 for three years.

Entered as second-class matter at the post office at Newton, Kansas, under the act of March 3, 1879.
Office of Publication: The Sword of the Lord, 129 W. 6th St., Newton, Ks., or the Editorial office at 214 W. Wesley, St., Wheaton, Illinois. Please send all Correspondence and undeliverable copies to The Sword of the Lord Editorial and Executive office at 214 West Wesley Street, Wheaton, Illinois.



By Craig Massey

THE STORY UP TO DATE: Jeff Lockwood in pioneering in New York State during the Revolutionary War, rescued a badly injured Indian and brought him with him to the Watsons' cabin. There he and Mr. Watson, a missionary in the wild frontier country of 1780, nursed the Indian back to health. Carl Ives, famous scout and Jeff's best friend, volunteered to take him back to Fort Killipox and to send him to Albany as a prisoner. Jeff is more anxious than ever to try to find his father, who had disappeared over a year earlier.

CHAPTER 16

"Hide Everything"

Jeff worked in the hot autumn sun harvesting the crops with Maud and Mr. Watson. A warm feeling of contentment grew with the heaps of golden corn. The beans, dry and hard, rattled as Maud shelled them into bark containers made for storing purposes.

Jeff laughed, "Seems as though Pam realizes this bountiful crop means she won't be hungry this winter. Look at her playing with the corn cobs."

"Barring the unforeseen, it does appear as though we will get through the winter," Mr. Watson said, lugging beans down the ladder to the cave.

"In a few days we'll be able to gather nuts to help for winter meals," Jeff reminded Maud.

"These corn stalks, along with the wild hay we gathered, will taste good to Dolly and the ox."

"And with Jeff as our hunter, the table will be supplied with meat," Mrs. Watson smiled at Jeff who was hanging a bundle of corn with the husks peeled back, revealing the hardened kernels.

"I believe I'll be moving on as soon as the nuts are gathered. If there is no hope of going north to find my father, I'll have to return to Mother and Sis in Albany."

The announcement sobered the family. No one spoke until Mr. Watson asked the Lord's blessing at the evening meal. Jeff dreaded the thought of leaving, for this family was as dear to him as his own. It would be hard to go, but go he had to.

The frost hit early in October, turning the maple trees a golden yellow, and the oak leaves as red as cardinals. The background of deep green pines brought out the brighter colors in glorious display. Beauty and loveliness were everywhere. Birds by the thousands swung southward on their mysterious yearly journey.

It was that morning that Jeff had an idea. He went to Mr. Watson who was chopping wood for the fire. "Mr. Watson, living in this leanto for the winter isn't possible. The cave will be far too cold, and the fort will be so crowded there won't be much space left. So while I'm still here, why not let me help you cut logs for a new cabin. Then when the snow piles up enough to prevent Indian raids you could erect the home."

"Jeff, that's fine. We'll be forever indebted to you," was Mr. Watson's response to the suggestion.

"It's the other way around, Mr. Watson. When I first met you I was a Christian, but I didn't know much about it. Listening to your Bible studies, hearing you pray, and seeing your daily joyful life, has given me more than I could ever repay."

So the plans were made. Jeff and Mr. Watson cut and dressed logs, using the lone ox to do the hauling. Each log was notched and barked, ready for the raising.

"There, now it's done!" Jeff said one brisk afternoon, with a cold biting wind whipping down from the north. They scattered the logs to forestall burning if raiders attacked, but all were in easy distance of the building site.

The nuts were gathered, bushels and bushels of them; black walnuts, hickory and butternuts in plenty. "I'll try to get a buck for you folks," Jeff announced the next morning. "Then I think I'll see Carl and lay plans for leaving."

With his musket loaded and a jacket as protection against the snapping wind, Jeff followed the brook through the almost leafless trees. He walked only a mile, when he found the heavy tracks of a deer, freshly made, he knew, because the impressions were clear and sharp.

The trail was easy to follow, swinging north and then veering eastward up the mountain that lay in back of the Watsons'. Two other sets of tracks joined the larger ones.

Working slowly he tested the wind. "Perfect," he muttered, feeling it blow from the east.

Twenty minutes later he saw a motion far ahead. He studied the forest and made out the russet-colored coats of browsing deer. There were three of them. One huge antlered buck and two graceful hornless does.

The distance was far too great to chance a shot, so Jeff used a shallow gully for cover as he crept towards the game. From time to time he raised his head to see the deer and to test the wind.

One of the does bedded down, but the other two stood uncertainly, sniffing the air curiously. The gully petered out, the ground ahead was level, only trees afforded cover and Jeff still had to go at least twenty yards for a shot.

He tumbled along the ground, lifting dried leaves and sticks as he went. A sound now would spell defeat. Ten yards covered, and the deer still stood. The other doe laid down, the buck swung his head and gazed soulfully in Jeff's direction, sniffing the air. Even from that distance he could hear the snorting sound of indrawn breath.

The buck began to walk further away, ten feet, fifteen, then he stopped, circled around the doe and edged straight toward Jeff's hiding place. A prayer for success filled Jeff's mind as the deer paced closer.

Carefully he cocked the musket and slowly worked into position

until the sights outlined the heart. Closer—closer—Now! With a tremendous leap, the buck fled.

Discouraged, and almost unbelieving, Jeff leaped to his feet, watching the deer disappear. It had been such an easy shot, but he had failed.

He reloaded, walking toward the place where the buck had stood. He searched the ground and found a tuft of blood-spattered hair. Somewhat encouraged, he set out after him. As he went, he noticed an increase in size of the blood patches.

Two miles away he found a small pool of blood where the buck had rested a moment. The tracks swung south in the general direction of the Watsons'. The blood spots grew smaller and then disappeared. "A flesh wound, probably," Jeff thought sadly.

He scanned the woods ahead, stopped short when he saw something move, and heard a hollow grunt, so unlike a deer that Jeff was surprised. He eased forward, foot by foot, seeing once again the motion beyond a pine tree. It wasn't the rich brown coat of a deer, but a stubby-legged animal as black as the inside of the cave.

In astonishment, Jeff saw a huge black bear rear on its hind legs, lower again on all fours and shuffle away. With the musket ready, he wormed his way through the trees. The bear had stopped and was pawing something in the leaves. Jeff fired. The bear let loose a fearsome bellowing howl. The gun reloading seemed to take an hour. He aimed again and fired. The bear gave a nasal whoop and toppled over.

Running forward, Jeff loaded again, but there was no need. The bear was dead, but another surprise lay in store for him. The buck deer was not more than ten



"Hide everything! Quick! We're all going to the fort," he shouted.

feet away, stretched out, with legs extended, as dead as the bear.

"Wowie!" exclaimed Jeff as he bent to the task of cleaning the animals. He carried as much meat as he could back to camp. Mr. Watson and Maud returned with him and helped, until all the meat was safely stored for smoking. Mrs. Watson was delighted with the vast quantity of fat on the bear.

"I'll make candles with that tallow. Then we can have a little light at night."

At noon Mr. Watson went to the stockade and Mrs. Watson took Pam for a walk along the stream. Maud squatted before the leanto and worked on a new set of birch-bark dishes for the family. Jeff was beside her, patching his worn moccasins and mending his buckskin jacket.

"Jeff, I'm about out of bark. I think I'll go down to the birch grove and cut some."

"I'll go, Maud" Jeff started to scramble to his feet, but the girl shook her head.

"No, you stay here. It will only take an hour and I'll enjoy walking. It's so brisk and nice out this afternoon."

Jeff watched Maud disappear into the forest, then returned to the task of mending and patching. His mind was still confused about the future. "If I have to return to Albany and tell Mother and Sis that 'most everyone believes Dad turned traitor, it will break their hearts. Yet, as surely as I sit here, there must be an answer to the riddle."

Jeff finished the repair work and idly carved a chunk of cedar into a bear for Pam. "This wild New York territory has won me completely. When all this clears up I'm coming back here. Carl has

(Continued on page 12)

Preaching ~ Power ~ Promotion



"... the word of the Lord. . . Not by might, nor by power, but by my spirit, saith the Lord of hosts."—Zech. 4:6

By D. A. (Scotchie) McCall
Minister of Revival Promotion
Sword of the Lord Foundation

I. Thank You!

We appreciate this word from a great leader of young people and older ones in his state for over 35 years—Auber J. Wilds:

"The Language of Heaven is not just the title of a book, but a portrayal in sermons of the love, justice, and mercy of our heavenly Father. To those who read it—the saved will have a new vision of the redeeming love that saved them. The lost will have charted for them the highway of life. Any chapter, or sermon in the book is worth many times the price of the book, but turn to the last chapter, 'Revelation'—not an exegesis of the book, but a simple treatment that opens many of the mystic doors of this marvellous message from our Lord. All who read *The Language of Heaven* will greatly profit thereby."

II. Designate or Become Apostate

Starting with April, we began a scriptural and steady program of support for the work of the Lord. We now have stand-up packages of beautiful vari-colored calendar monthly envelopes to be used for \$1 or more per month for our Building Fund. Let us send you a package of envelopes—nine for 1953.

I like to have Scripture for what I do. Looking at the example of that early New Testament people fresh from the coming of His Spirit, I find they DESIGNATED much of the Lord's money by His Spirit. Their first offering was designated to meet the need of their fellows—Acts 2:45. Barnabas gave to this designated offering—Acts 4:32-37. We never go wrong in following Bible teaching and example. The offering about which Paul writes was designated likewise—I Corinthians 16:1, 2 and II Corinthians, chapters 8 and 9.

Designate or become apostate! Don't let the wells of giving to special needy and worthy causes dry up in your soul! Follow Scripture teaching and example. Ask God about it! Designate some of the Lord's monies to worthy special causes! Peter did it! Barnabas did it! Paul did it! God's Spirit approves it! Designate! Don't become apostate!

God blesses! Through THE SWORD OF THE LORD souls are constantly being saved, pastors helped, and churches strengthened! When you support this work by prayers, boosting and gifts, you are supporting missions, evangelism, and Christian Bible training. We are happy in Him!

The Bible teaches us to designate some of His money for His true ministers. Once in a while do something extra nice for your pastor and his family. You designate monies for the support of the evangelist in the revival and rightly so. Paul was an evangelist—a high office, a fertile field! He

charged young Timothy to do the work of an evangelist.

Let us be scriptural at all times!

III. A Woman Secure

Recently, in revival, a woman of good personality came about personal salvation. She was not sure she was saved. First, I told her we had the Bible and the Holy Spirit as all-sufficient guides in such matters.

I said, "You will have to first of all decide if you have ever definitely trusted Christ for salvation. Then when Satan attacks with doubt, you can say to him, 'I trusted Jesus back yonder. I trust Him now. I trust no one else. Now go away, Devil.'" Then I gave such well known Scriptures as John 3:14-36, Acts 16:30, 31.

I asked, "Have you in the past definitely trusted Jesus?"

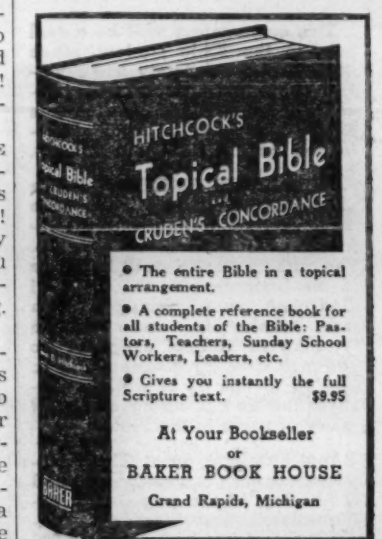
She replied, "Yes."

Then I added, "He has kept His Word. You are saved. A child trusts Mother and Father for food and clothing. It is a beautiful faith. Matthew 18. Suppose the child repeatedly in fear ran to the parents questioning whether or not he was going to have a place to sleep at night. It would not for long be funny. Why should we shame Jesus by doubting Him? He says He will save us. Trust Him! John's Gospel was written to tell us how to be saved—John 20:31. First, read and meditate upon these twenty-one chapters—see Christ as Lord and Saviour. Then turn to I John 1-5 and read the marks of knowing you are saved—I John 5:13 "that ye may know"! Doxology!

After other conversation, I led in prayer. The woman uttered a cry of relief and satisfaction and for the rest of the revival proved she had gotten a spiritual blessing! Doxology!

IV. Open Doors

Men, hypocrites, tried to close doors in the face of Jesus. He (Continued on page 8)



A National Evangelical Film Award Winner . . .

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WITH THE Evangelists

REPORTS FROM AMERICA'S OUTSTANDING SOUL WINNERS

By the Editor

EVANGELIST EDDIE MARTIN, 2036 Lititz Pike, Lancaster, Pennsylvania, held a great revival in the Calvary Baptist Church, Tuscaloosa, Alabama. During the two weeks of meetings there were 130 people saved. On March 29, an afternoon rally which drew a crowd estimated at 5,000, was held in Foster Auditorium of the University of Alabama. (See picture in this issue.)

Sword staff **EVANGELIST J. OSCAR WELLS**, was evangelist in a two-week revival campaign in the First Baptist Church, Stanton, Michigan. Pastor Albert F. Sweetland says: "... This is the evangelist's second engagement at our church and will long be remembered for its blessings. Many decisions were made for the Lord; one woman eighty years old accepted Christ. ... Over thirty dedicated their lives to the Lord afresh and twelve decisions for salvation were made in the services. We heartily recommend Evangelist Wells to any church. ..."

The Sword team of **EDDIE WAGNER** and **JIM STOUTENBOROUGH** conducted a revival campaign in the First Baptist Church of Romeo, Michigan, of which Earl F. Buffum is pastor. According to the chairman of the board of deacons, "It was the best revival that we have had in thirty years." There were 60 conversions, 46 rededications. In the Calvary Baptist Church, Roseville, Michigan, about 100 people were saved and dealt with by the personal workers. Good attendance was experienced throughout the campaign. Rev. E. F. Partridge is the pastor of the church.

EVANGELIST HOMER BRITTON, 503 Derby Street, Chattanooga, Tennessee, writes: "Had a wonderful meeting in the Evan-

gelical Church in Toledo, Ohio. Rev. Dale Ermrick is pastor. There were 82 professions of faith in Christ as Saviour. ..."

EVANGELIST ELMER D. PIPER, 105 Carmel Street, Greenville, South Carolina, reports a blessed revival which he conducted in the Panama (New York) Baptist Church, March 29-April 12. During the first week the meeting moved rather slowly. The people worked hard and prayed through to certain victory in the second week. Crowds doubled in size and so did the spirit and power. 29 precious souls were saved; 50 others rededicated their lives. The pastor of the church is Rev. J. M. Linendoll. Evangelist Piper began services in the Northwood Baptist Church, Greensboro, North Carolina, May 10.

EVANGELIST JIM LOWE, a former student at Bob Jones University, has just completed a week of revival meetings in the Chinhae Presbyterian Church of Chinhae, Korea, where Rev. Yak Sin Lee is pastor. Brother Lowe is presently serving in this area as an "Evangelist in Uniform." Two meetings were held each day and many decisions for Christ were made during these meetings. (See picture in this issue.)

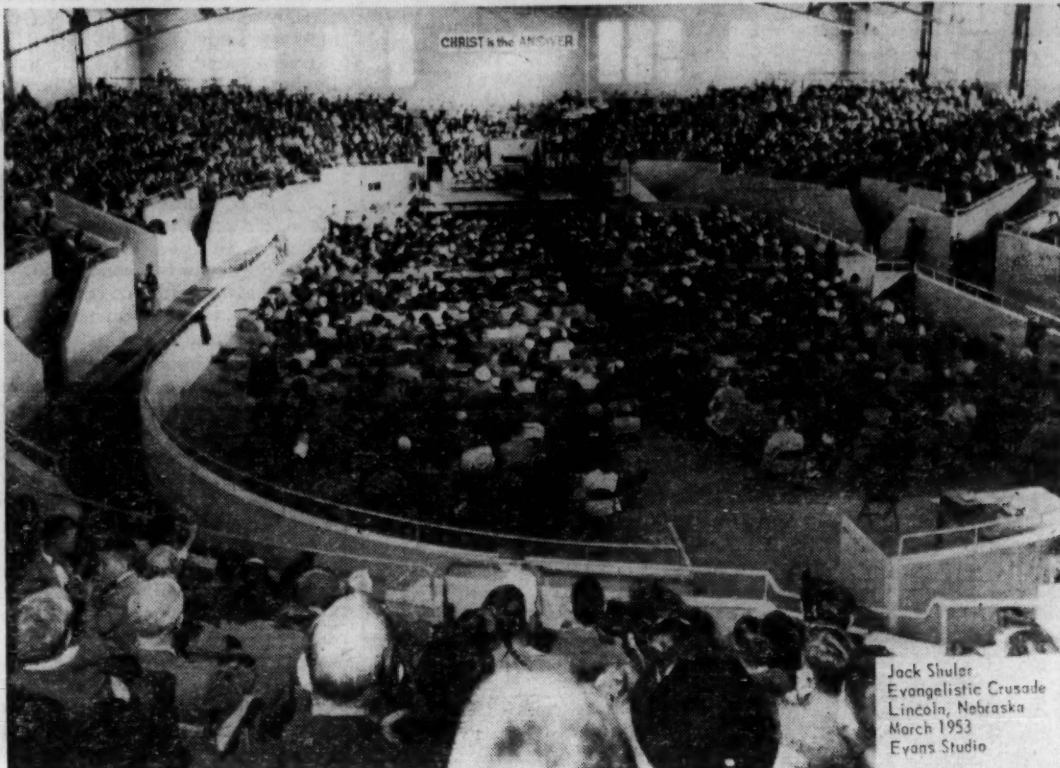
Rev. Oscar J. Rishel, pastor, Tangier Methodist Church, Tangier Island, Chesapeake Bay, sends report of a revival recently held in his church, in which the pastor preached: "... Great crowds attended from the beginning. At the first service four souls bowed at the altar and accepted Christ. From then until the close, at almost every service souls came to be saved, until 135 confessed Christ as their personal Saviour."

EVANGELIST JOSEPH BROOKSHIRE, Box 431, Lexington, Kentucky, and team recently concluded a three-week United Church Crusade in the city auditorium of Sabetha, Kansas, under the sponsorship of the nine Protestant churches of the city. This was the first such endeavor in thirty-six years and many Christian decisions were recorded.

EVANGELIST E. L. MILLER, pastor of the First Southern Baptist Church, Winfield, Kansas, was the evangelist in an Associational-Wide Simultaneous revival, held in the Grubbs Memorial Baptist Church, Nashville, Tennessee. Rev. Charles Julian, Jr., is the pastor of the church. The total number saved during the meeting was 82; of which 72 presented themselves for baptism before the meeting ended. Dr. and Mrs. G. E. Caskey of Belle Plaine, Kansas, were in charge of the music during the campaign.

EVANGELIST FREDDIE GAGE, Decatur, Texas, and Song leader Jimmy Snellen led a Youth Revival at the Crowley Baptist Church, Crowley, Texas, April 5-12. There were 20 professions of faith and 18 rededications. Five Roman Catholic boys were saved in a service when the evangelist gave his life story; telling how God saved him from a life of sin. Rev. John C. Howell, pastor, heartily recommends this young evangelist.

Our good friend and greatly used evangelist, **DEL FEHSENFELD**, 4521 Jarboe, Kansas City, Missouri, held a blessed revival campaign at Second Baptist Church, Macon, Georgia, where Rev. Ed. F. Vallowe is pastor. This is an instance where the evangelist greatly commends the pastor, as well as the pastor commending the evangelist. The evangelist says that an excellent job was done in preparing for the campaign. In eight days of the revival, the evangelist reports drunkards saved, as well as users of dope, gamblers and other folk



Jack Shuler
Evangelistic Crusade
Lincoln, Nebraska
March 1953
Evans Studio

God Blessing Jack Shuler Campaign

The Greater Lincoln Evangelistic Crusade with the Jack Shuler Party drew record crowds to the 4-H Stadium at the fairgrounds, and God manifested great power during the three-week crusade, which closed March 15. Dr. Theodore Epp, famed radio minister whose "Back-to-the-Bible" broadcast is heard around the world has written:

"While humbly acknowledging that God alone has the accurate record of the eternal results of this campaign, it brings real encouragement to every true child of God to know that approximately 300 found Christ as their Saviour and more poured into the prayer room for assurance, reclamation, dedication, or some other form of spiritual help. Lincoln has been dubbed 'the graveyard of evangelists' but God moved in answer to heart-cries of His children and caused revival fires to burn.

Throughout the entire crusade the evangelist faithfully preached the Word of God under the anointing of the Spirit of God. His dramatic, fearless, and uncompromising presentation of the great basic truths of Scripture was repeatedly praised by the more than 30 co-operating pastors from denominational and independent churches. This was evidently the greatest spiritual movement that Lincoln, Nebraska has seen in many years."

A Conservative Minister's Asso-

deep in sin. There were 80 additions to the church; 62 of them joining as candidates for baptism. Many backsliders returned to the Lord. The pastor says: "I feel the ministry of Del Fehsenfeld is needed in our Baptist churches of the South. Del is a methodical preacher — he strengthens the church program and the pastor's work. ... It was interesting to hear that Pastor Vallowe was saved during the evangelist's first pastorate, years ago.

Following the Macon, Georgia, campaign, Brother Fehsenfeld went to Durham, North Carolina, Edmont Free Will Baptist church. After the first seven days of the campaign—now in second week at this writing—we have a report

that 47 have been saved. We will have a fuller report from the pastor later.

Our brother's revival schedule for the next two months is as follows:

Lander, Wyoming, May 5-19
Santa Barbara, California, May 21-31
Santa Barbara Youth for Christ, May 23
McComb, Mississippi, June 22-26
Danville, Illinois, June 28-July 12
Olean, New York, July 13-July 26

Important Memo--

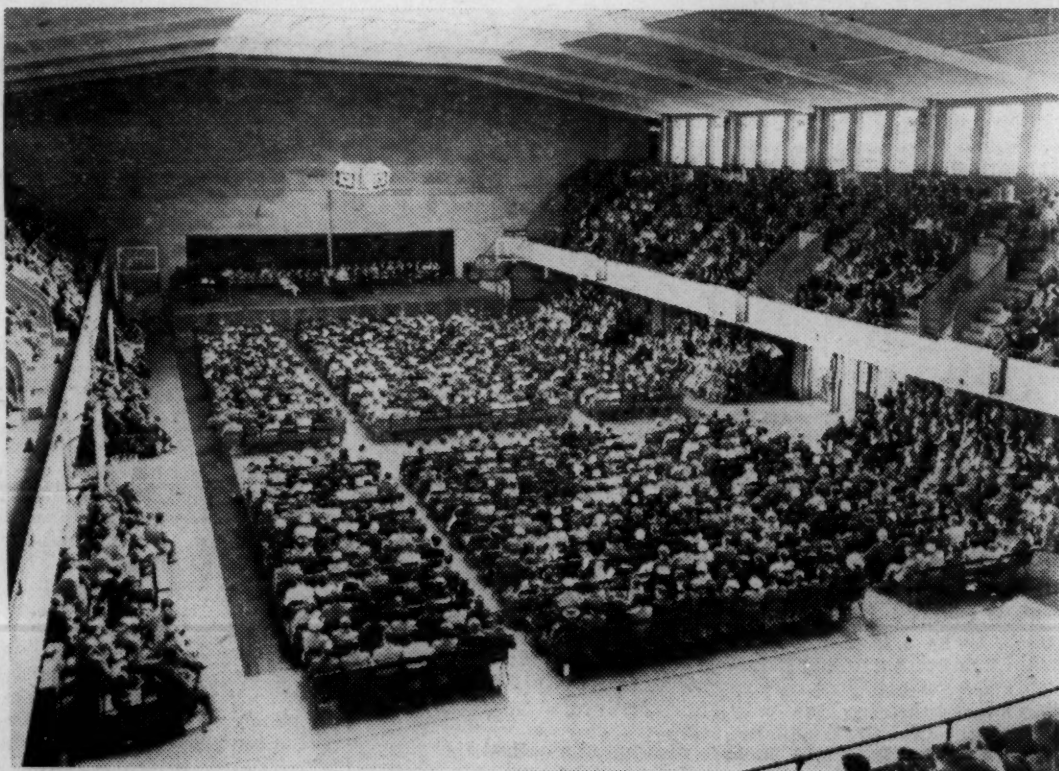
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Christ or Condemnation

(Continued from page 1)

heavy hailstones—breathe the language of eternity. These words—soothing the believing heart as the echo of distant music soothes the ear, and disturbing the unbelieving heart as the wail of despair from some leper in his lair disturbs the sleeper's rest at night—set forth eternal life and the doom and gloom of eternal death.

And we should listen to these words of promise and warning like slaves listen to an emancipation proclamation or like children frightened at the roar of a storm—because these solemn words, pointing to Heaven and to Hell, are forever fixed in the Word of God. These words are not the ponderings of philosophers or the mere memoirs of men. Therefore, they are certain—certain as that light and heat come and go with the sun. No "probably" or "perhaps" or "maybe" has kinship with them. These words are true—not false like malice in the mouth of envy, like the adulterate promises of a demagogue, like the fowler's artful snare. These words are not phantasmagoric—like a mirage beyond the horizon. These words, pointing out the way to life and giving warning against the way of death, are not imaginative—like the fictions of novelists. These words are not the immature conclusions and shallow judgments of pseudo-psychologists and myth writers. No. They hold wisdom which "excelleth folly," as far as light excelleth darkness. They are the Word of God—with credentials clear—marked with the seal of high divinity. On them is

the signature of God indelibly stamped.

The place in which these words are found is the Bible—the one book inspired in totality by the Holy Spirit, regenerative in power, infallible in authority, harmonious in infinite complexity, inexhaustive in adequacy, miraculous as to diversity in unity.

In the matter of the most tremendous issue of any life—the salvation of man's soul—a most appalling contrast do these words set forth. "For God sent not his Son into the world to condemn the world; but that the world through him might be saved" (John 3:17). "He that believeth on him is not condemned." "He that believeth on the Son hath everlasting life." Glory in these words—the attainment of the soul's greatest need, salvation from sin and its consequences. "BUT he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God" (John 3:18). "He that believeth not the Son shall not see life; but the wrath of God abideth on him." Hopeless despair and damnation these words set forth. They declare a destiny as different as an equinoctial is from an evangel, as different as a crystal sea from a mud puddle, as different as a sonata of Beethoven on pipe organ produced from the mournful and raucous monotony of a wheezy saxophone in an idiot's hands, as different as orchid's breath from grocery garlic, as different as a garden's fragrant delight to eyes and nostrils from a dungeon's dark and foul depths, as different as harmonious voices of holy mirth to human ears from the hideous voices of maniacal madness and shriek.

"Not condemned." "Everlasting life." Glories beyond words to portray. "Condemned already." "The wrath of God." Horrors eternal, shames endless, woes more dreadful and odious because seen in the light of redemptive love.

The truths of the contrast set forth in these words show the choice man must make—the choosing open to all. Eternal life or the wrath of God confronts all. All men and women can choose life or death, Heaven or Hell—not both. All men and women do choose life or death, Heaven or Hell—not both. Surely any man who has heard just once that the death of Jesus Christ is the most tremendous evidence of man's sinful condition—any man who despises not the love of God—any man who is not a hopeless fool or utter maniac—will choose eternal life and will, through trust in Christ, get out from under the wrath of God. Yet many—as those who prefer the world's dunce cap to God's crown of wisdom, as those who throw away diamonds and lay up tinsel as treasure, as those who drink not God's nectar but drain Satan's poison cup, as slaves who refuse eternal life and deliriously choose the wrath of God—refuse coronation and enthronement and choose the coffin and entombment. Many—blind as hooded falcons, blinking at God's guiding lights and warning lights like disreputable and drunken owls at the noonday sun—refuse Heaven and choose Hell. Thus do they prove how foolish men can be in what they refuse and in what they choose—how what they incubate as gold hatched the eggs of the cockatrice.

These words reveal

II—The Perpetrator—"He that"

"He"—the sinner.

God, calling a convention of deity, said: "Let us make man in our image, and after our likeness—made of a compound of the material universe and the spiritual universe, the dust of the ground and the breath of God—was God's image, created in the righteousness and holiness of truth. Adam was capable of making the deepest and brightest manifestation of God to the whole universe. "God made man upright"—without a defect as a rational and responsible subject of law. But Adam sinned—became the transgressor

GRACE NOTES

By Grace Rice MacMullen

It "comes natural" for a Christian to be interested in music, for Christians have a built-in melody in the heart, you might say. In fact, we don't have a choice about it—we are commanded, in Ephesians 5:18, "Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord." We should have songs in the inside all the time, and songs coming out to bless others.

That's the reason for a new column in THE SWORD OF THE LORD. Here we will bring you notes about music once a month. We want to help you know what's available in good recorded Gospel music, what new song books are especially helpful and perhaps now and then we will print a chorus which has been particularly helpful in our experience. We want to help you use music effectively in your church, your choir. We want to help you get good Christian music into your home through recordings and song books. Publishers of Gospel music and producers of sacred records will cooperate to help us keep you up-to-date, we know.

Here at the SWORD OF THE LORD, our feeling about music is that it is good as long as it is used of God to bring blessing. We have seen the effect of good music as God has used it. We have seen a solo, used just before a Gospel message, prepare hearts and make way for God to speak. We have heard a single invitation hymn, sung softly, as it moved the hearts of a whole congregation and helped do God's work in bringing sinners to Himself. We have seen music bring conviction, bring rejoicing over the glories of Heaven, express exalting praise to a wonderful God. We are not interested in music—even Gospel music—because it is tricky or fancy or high-flown. We think it should be simple and understandable so it can bring blessing to anyone who hears it.

Speaking of songbooks, as we will every now and then in this monthly column, I discovered a good all-around combination recently. . . . *Singing Joy*, published by the John T. Benson Company. It's a beauty of a song-book, really, young in heart, with an unusually pretty cover and illustrations on each page. There's a grand collection of choruses in the book ("He Holds My Hand," "Spirit of the Living God," "Jesus Said That Whosoever Will," "Every Day With Jesus," etc.), some good congregational songs, and a liberal sprinkling of solos and duets. It includes one of the nicest duets I've heard in a long time: "I've Discovered The Way of Gladness"—a song any duet team will want to look up and try out. There are even some choir songs, too. It's an all-round good book. The publisher recommends it especially for youth choirs, Sunday Schools, rallies, camps, Hi-Y groups and revivals. It is particularly suitable for any group of young people. Sells for \$1.00 by the way.

Look for Grace Notes next month—we'll try to have some more good music news for you.

—setting his will against the will of God.

Thus, in the Edenic paradise where God invited Heaven and earth, sin, black as night, entered and drove out the morning splendor of Eden—causing the earth henceforth to stand under the shadow of death. In disobedience to God, man denied the sovereignty of God and pushed God from the throne of his heart—giving evidence of the rebellion of the individual will of the creature against the Creator's universal order. Adam, federal head of the race, let Satan subvert the constitutional order of his nature, dismantle him of his nobility, bring



This is a view of one of the street meetings held by Rev. Jim Lowe in Korea. The picture was taken in March, 1953, in Kung Wa Dong, Korea.

him into surrender to diabolical power—thus causing him treacherously to yield up the keys of his soul's citadel placed in his keeping.

Thus—because Adam brought death upon himself and all his posterity by an act of rebellion that introduced the leaven of moral disintegration into the harmonious family of worlds and involving countless hosts of unborn creatures in unmeasured misery, transmitting his perpetration of evil to all generations—we read these awful words of truth which show that guilt and punishment by God himself are joined: "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned" (Rom. 5:12). Those who dwell on the goodness of God to the disparagement of His justice build a deity of their own liking which God does not recognize. God says that both Jews and Gentiles—all peoples of all nations of earth—are under sin—that none are righteous, that none understand, that none seek after God, that all have gone out of the way, that all are unprofitable to God, that all are guilty before God of doing not good (Rom. 3:9-12).

The universal testimony of the Scriptures is that man by nature, by deed, by thought, by word, is the perpetrator of evil. All men have turned to their own ways. All are unclean—by nature corrupt. Isaiah, the prophet in whose preaching are the thunders and lightnings of Sinai and the foregleams of Calvary, said:

"But we are all as an unclean thing, and all our righteousnesses are as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away. And there is none that calleth upon thy name, that stirreth up himself to take hold of thee." Isa. 64:6,7.

Solomon's words describe the sinful nature of man until this day: "There is not a man upon earth that . . . sinneth not" (Eccles. 7:20). And John by the Holy Spirit wrote: "All unrighteousness is sin . . . We know . . . the whole world lieth in wickedness" (I John 5:17-19). The indictment from God, the same today as of old, is thus expressed:

"Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents, without understanding, covenantbreakers, without natural affection, implacable, unmerciful: Who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them, that do them."—Rom. 1:29-32.

Moreover, history and human experience reveal the formidable nature of our common depravity. Frankly we confess the presence and power of the malign force which works to man's undoing. The working of fiercest passions is implicit in all men. A dark dynamic factor disturbs the harmony of the universe—filling it with travail and pain. The story of the hatred, injustice, cruelty, and crimes of the race since Adam, plunged into sin is written large in the scarlet pages of the historian. And all the while, the moralist concludes the long chapter of our vices by bitter criticisms of our virtues as so many vices in disguise. History shows how often man has set up his own gods, has bowed down to them, has burned incense to them—forgetting God.

God's head-to-foot, life-size photograph of man portrays man as perpetrator, as sinner—shows how sin has taken possession of different parts of his being—shows how desperately he needs to be made a new creation by the new birth. Scrutinizingly examine this photograph and ask questions about it. What about the head? "The whole head is sick" (Isa. 1:5). What about the eyes? "Eyes full of adultery, and that cannot cease from sin" (II Pet. 2:14). "There is no fear of God before their eyes" (Rom. 3:18). Covetous eyes (Jer. 22:17). Idolatrous and evil eyes (Eze. 20:24 and Mark 7:22). What about the ears? They are dull of hearing as to spiritual things and disobedient (Matt. 13:15 and Jer. 11:8). What about the mouth? It is full of cursing, bitterness, deceit, frauds, vanity (Rom. 3:14, Psa. 10:7, Psa. 36:3). What about the lips? Poison of asps is under them (Rom. 3:13). The lips are lying and contentious—as many scriptural words state. What about the tongue? It is a fire, a world of iniquity, full of deadly poison (James 3)—a scourge (Job 5:21)—a sharp sword (Psa. 57:4)—and guilty of many evils—as many other Bible words show. What about the throat? It is an open sepulchre (Rom. 3:13). What about the neck? It is stiff, rebellious, disobedient, haughty, hardened (Deut. 31:27, Jer. 17:23, Isa. 3:16). What about the hands? They are full of mischief and bribes and acts of violence, wicked, defiled with blood (Psa. 26:10, Isa. 1:15). What about the feet? They are the feet of pride (Psa. 36:11). They are feet that are swift in running to mischief (Prov. 6:18). They are feet that run to evil and hasten to shed blood (Prov. 1:16 and Rom. 3:15). They are feet that go down to death (Prov. 5:5). What about the bones? They are full of the sins of youth (Job 20:11). What about the heart? As the seat of the affections, passions, will, moral character, and spiritual life, it is deceitful above all things and desperately wicked (Jer. 17:9).

What about the mind of the sinner? It is reprobate (Rom. 1:28), corrupt (I Tim. 6:5), defiled

(Continued on page 6)

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Christ or Condemnation

(Continued from page 5)

(Titus 1:15), fleshly (Rom. 8:7), blinded (II Cor. 3:14), hardened in pride (Dan. 5:20).

What about the sinner's thoughts? They are only evil continually (Gen. 6:5), foolishness (Prov. 24:9), God not in them (Psa. 10:4).

What about the understanding? It is darkened (Eph. 4:18). What about the conscience? It is seared (I Tim. 4:2), defiled (Titus 1:15), evil (Heb. 10:22).

Isaiah sums it up: "From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrifying sores: they have not been closed, neither bound up, neither mollified with ointment" (Isa. 1:6).

What a perpetrator man has been since sin threw him, woefully deranged, miserable, erratic, lost, into interminable leagues of night. Man's wickedness, since Adam plunged into sin and carried the whole race with him, has authenticated Bible truth:

"Behold, I was shapen in iniquity; and in sin did my mother conceive me."—Psa. 51:5.

"The wicked are estranged from the womb: they go astray as soon as they be born, speaking lies."—Psa. 58:3.

Every person was born with a sinful nature—and you must take it out or every person born will live in Hell. "We are by nature children of wrath" (Eph. 2:3)—"without Christ . . . having no hope, without God in the world" (Eph. 2:12). Sin extends to each member of the human family—singling out each mortal as its chief protagonist. No member of the race has escaped sin's corruption—or is immune to it. And Jesus, in whom are all the treasures of divine wisdom, was not guilty of the unparalleled folly of coming from Heaven to the cross to atone for innocent creatures, to relieve persons uncondemned, to redeem a race of free men, to revoke the death sentence where death was not, to expire under the sense of the wrath of God that he might save from hell people in no danger of going to Hell. "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him" (John 3:36). "He that believeth on him is not condemned; but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God" (John 3:18). Let us consider now—

III.—The Person

"The Son."

"He that believeth on the Son."
"He that believeth not the SON."

Orators use words that are like flights of golden arrows. Poets make archangelic flight through realms of thought. Writers wield pens from whose points truths drop like golden pollen from the stems of shaken lilies. Musicians build rhythmic palaces of melody before the eyes of men's souls.

Philosophers and preachers, with words that glow with truth, like hot coals aflame in darkness, breathe the spiritual across mountains of materialism.

Scientists, with achievements that astound, almost awake in men a primeval faith in magic.

But the best that all these can do when it comes to giving a full portrayal of all that this glorious person, Jesus Christ, is in making a reality God's redemptive purposes and plans, is as man's mean paint on God's fair lily. All their portrayals are as woefully inadequate as the attempt of fumbling fingers to play Beethoven's Ninth Symphony on a cheap tin whistle.

The Son—"whom God hath sent, speaking the words of God" (John 3:34), whom "he hath appointed heir of all things" (Heb. 1:2)—is He whom "the Father loveth the Son, and hath given all things into his hand" (John 3:35). How this brings out the absolute Deity of Jesus Christ. For to none but to One absolutely equal with himself could God give "all things." God is eternal and the Son is co-existent, co-equal, co-eternal, co-essential with God. Angels are called sons of God; so they are—

by creation. Adam was called a son of God; so he was—by creation.

Believers are called sons of God; so they are—by regeneration. But Jesus, the ONLY Son of God—the Isaac of his Father—was the Son of eternal generation. Jesus was THE Son—distinguished from all others. And more easily could I dip up yonder Mississippi with a teaspoon or quickly push yon sun down behind the horizon than could I with words fully portray the Son of God, whom God hath highly exalted and given a name which is above every name, "That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father" (Phil. 2:10,11).

Jesus, the outstanding miracle of all ages, is the most potent factor in the world's hopes. In Him was no taint of sin, no suspicion of selfishness, no insinuation of an unholy aim. His face was sculptured benevolence. His hand was friendship's symbol. He matched deed with creed, buttressed doctrine with doing, made effective speech with service, blended theory with practice, ever holding up before mankind representative manhood gloriously conformed to the will of God. He only is our Redeemer. "Thou . . . hast redeemed us to God by thy Blood" (Rev. 5:9).

"Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved."—Acts 4:12.

"Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree." Gal. 3:13.

It was necessary that the Redeemer be a God-man. He willingly laid down His life, which He could not have done if He had not been a man. "For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens" (Heb. 7:26).

He took up His life again, which He could not have done—if He had not been God. The glorious Person of our text is Truth and Life, sinless humanity and holy Deity, so glorious He cannot be circumscribed within the poverty of human speech. In the presence of Christ the universal testimony of all saints of all ages has been a confession of humiliation and shame. The word "astronomy" conveys no real picture of the midnight with its oceans of worlds. So all words can not approximate the overpowering grandeur of Christ. Scholars are as bewildered in efforts fully to portray Christ as an owl suddenly flung into a noontide.

But we must give thought to

IV.—The Possession—Everlasting Life.

"He that believeth on the Son hath everlasting life"—John 3:36.

"He that hath the Son hath life; and he that hath not the Son of God hath not life."—I John 5:12.

The greatest question man has ever asked and has never answered is, "What is life"? No one can define life. Science has no definition. Laboratories give no answer. Doctors do not know. Graves are silent. Little we know about life. We see life's manifestations—describe some of its effects—but know merely the fact of life. Life is in the pulse's beat, the heart's throb, the eye's flash, the thrill of the voice, the smile of lips, the flush of cheeks, the movement of bodies. But, after all, what is life?

Everlasting life is not what many call life. Much that people call life is a death's head. A life of worldly gaiety is but death. Paul said, "She that liveth in pleasure is dead while she liveth" (I Tim. 5:6). Everlasting life is not the life of saloonic carousals, of baccarat and billiards, of chasing short-lived butterflies of pleasure, and dancing to the music of self-indulgence, of gambling places with strange fascinations and excitements, of pleasures plentiful as bacteria in bad butter. Not that

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life is life, but desert breath that drinks up life's dew—as ethereal as the sensuous pallor of waxen candles.

The life mentioned in our text is not the life of fame, the ball room, the athletic arena, the political battleground, social life with vain display of jewels and fine apparel, the educational realm, military kingdoms, banking worlds. Not that life. But everlasting life.

What is eternal life? Can man answer? No. Only God. He answers in his Word:

"And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life."—I John 5:20.

"I am the life," says Jesus—"I am the way, the truth, and the life" (John 14:6); "I am . . . the life: he that believeth in me, though he were dead, yet shall he live" (John 11:25). Paul speaks of Him as "Christ, who is our life" (Col. 3:4). Without Christ, you can no more have eternal life than you can have rivers without water or cyclones without wind. "This life is in his Son." Since life is in Christ and we have Christ, then we have what is in Him—eternal life. Eternal life is the gift of God. Only God can give such life. Churches, clubs, colleges, culture, education, congresses, cannot. Nothing can; nobody can. "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord" (Rom. 6:23). "And walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweetsmelling savour" (Eph. 5:2). "And this is the record, that God hath given to us eternal life, and this life is in his Son" (I John 5:11).

Thinking of eternal life, we think of

V.—The Price

"Ye are bought with a price."—I Cor. 7:23.

Eternal life is the gift of God—and costs us nothing. But it cost God much. The price paid was the blood of Christ. "Ye were not redeemed with corruptible things, as silver and gold . . . but with the precious blood of Christ" (I Pet. 1:18,19). "By his own blood he . . . obtained eternal redemption for us" (Heb. 9:12). "Being now justified by his blood, we shall be saved from wrath through him" (Rom. 5:9). To buy us out of the slave markets and bondage of sin Jesus came from the place of worship to the place of wrath—from adoration to agony, from dignity to degradation, from love to hate, from exaltation to humiliation, from coronation to crucifixion, from Heaven's commendation to earth's condemnation, from the hails of Heaven to the nails of the cross, from Heaven's throne to Calvary's tree, from Heaven's honors to Golgotha's horrors, from Heaven's glory crown to earth's gory crown, from Heaven's glory to the grave. What a price to pay!

A host of scoffing devils surround His dying bed. The Curse of the Law is the coverlet over Him. "He was made a curse." The atmosphere He breathes glows with fiery indignation. His last draught, the distress and agony of a reprobate, The parting hymn sung to Him, Satanic scoff and scorn, sneer and jeer. His only refuge, His Father's hidden countenance. "He was made sin." God ordered sin to execution in the person of His Son. God dealt with Jesus as He must deal with sin—in severe and unrelenting judgment. That was the price! He the perfectly righteous One, was judged as unrighteous, that we, the terribly unrighteous ones, might be judged as righteous. "For he that made him to be sin for us, who knew no sin; that we

might be made the righteousness of God in him" (II Cor. 5:21).

God came in Christ.

And Christ came in blood.

Choicest mercies came through greatest miseries, pangs, throes and woes. The wrath of an infinite God beat Him down to the dust. Not a member or sense of Him but was seat and subject of torment. He who was the Mercy Seat for the whole world received no mercy for Himself. He received the wages of sin which He did not earn that we might receive eternal life which we did not deserve. He was crushed beneath the weight of the wrath and curse of God. He was bruised, wounded, numbered with transgressors. He hung where we ought to have been—died where we ought to have died. His name suffered all the vilest indignities, blasphemies, reproaches that Satan's malignity and wicked men could utter. Contempt was poured on all His offices and all for us. That was the price. And now His blood appeases every storm, heals every wound, blots out every sin, removes every curse, makes a heavy chain into a gentle yoke.

We are now ready to think of

VI.—The Plight

" . . . Shall not see, shall not have, life."

What a tragic plight. No words can show the horror of such a

(Continued on page 7)

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Christ or Condemnation

(Continued from page 6)

plight. It means man is LOST. And LOST means separation from God, eternal abode in the land of conscious eternal punishment for the impenitent—the opposite of life, love, Heaven. It means darkness, not light—bondage, not liberty—ruin, not redemption—damnation not salvation.

It is plight of men feeding on Devil's corn and choking on Devil's cob, finding out that all Satan's swans are buzzards. It means that sinners choose paper boats for life's voyages.

Oh! Terrible plight of the blind—in a world of light and colors! Terrible plight of the deaf in a world where there are voices and musical instruments. Sad plight of the dumb who would speak—and cannot. Terrible plight of the crippled and maimed who cannot walk. Terrible the plight of lost health, lost honor, lost character. Terrible the plight of those who starve in lands of famine—and of those whose god is their belly in a land of plenty.

Think of the plight of prisoners who, with all the starlit skies and the marvels of the great outdoors, live behind prison bars. Weep over the plight of those who have gone crazy.

But no plight of body or mind is as the plight of the sinner, high or low, ignorant or intellectual, who refuses Christ. Any intellectual reason for rejecting HIS life and light ceases to be an excuse—it becomes a crime.

Jesus alone enables us to obtain mercy—and reach Heaven. If He be not gracious to you, vain it is for you to rise early and sit up late to work out your salvation. You gather and put into a bag with holes—weave spider's webs which are unfit for clothing—pour into a vessel the bottom of which is knocked out. But if Jesus is yours, the fruits of peace fall into your lap from the bloody tree you did not plant. You can boast of Christ's righteousness while yet you strive against sin. Your debt in full is paid while you have nothing wherewith to pay—and you can sing:

*My hope is built on nothing less
Than Jesus' blood and righteousness.*

This shows the sinner's helplessness. In its largest sense salvation is the attainment of the soul's greatest need—God. A man is lost because through sin he has not holiness—and has, therefore, lost God. That is why God says that the saved man has "escaped the corruption that is in the world through lust" and has become a "partaker of the divine nature" (II Pet. 1:4).

Salvation is to be saved from sin and its consequences. Since sin and its consequences consist in a sinful nature and separation from God and liability to penalty, the main elements of salvation are regeneration, pardon, and acceptance with God. And not any of these can the sinner attain for himself. "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost" (Titus 3:5). "I, even I, am he that blot out thy transgressions for mine own sake, and will not remember thy sins" (Isa. 43:25). "But when the fulness of the time was come, God sent forth his Son . . . To redeem them that were under the law that we might receive the adoption of sons" (Gal. 4:4-5). "For ye are all the children of God by faith in Christ Jesus" (Gal. 3:26). No sinner can pardon himself. God is the offended party—and only God can forget, for all sin and sins are against Him. "No sinner can by any means redeem his brother, nor give to God a ransom for him" (Psa. 49:7).

God says: "For as many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them" (Gal. 3:10). No sinner can by any acts of his become perfect in the eyes of the law. As every sinner has failed to "continue in all things written in the book of the law to do them," he could not at any time render more than the law demanded—and hence he is doom-

ed to be a moral debtor during all his existence. No sinner can perform a surplussage of obedience to make amends for his derelictions. He cannot whittle down the sinfulness of his sin and its penalty—or blow out Hell to which sin leads. If the sinner could buy out or resolve out or suffer out the penalty, then "infinite love has done no marvellous thing in doing what the sinner could and would have done." Christ who is above law, who suffered under law, magnified the law, making the law honorable by obeying its precepts and paying its penalty for men—wrapping up man's destiny with his own—has, for man's salvation, fulfilled the law in its heaviest and most exacting demands against the sinner. "Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by works of the law: for by the works of the law shall no flesh be justified" (Gal. 2:16). And no sinner can by any act of his regenerate himself. This is a creative act of God's Spirit. "Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God" (John 1:13). A sinner can as easily fly to the moon on a broomstick as to regenerate himself, because it is a creative act. Man is helpless to save himself by good works.

"For by grace are ye saved through faith; and that not of yourselves: it is the gift of God."—Eph. 2:8.

"Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began."—II Tim. 1:9.

"And if by grace, then is it no more of works: otherwise grace is no more grace. But if it be of works, then is it no more grace: otherwise work is no more work."—Rom. 11:6.

Man is helpless to save himself by personal and moral righteousness. If we could earn salvation by achieving righteousness, God would owe man salvation as a debt—and it would not be of grace, or unmerited favor.

"For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven."—Mat. 5:20.

"For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God."—Rom. 10:3.

No man can in himself come up to the standard which God requires—absolute holiness without which "no man shall see the Lord" (Heb. 12:14).

"For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all."—Jas. 2:10.

That means not only that man is a law breaker and as a law breaker is amenable to the penalty of the broken law, but that he has sinned against God's authority which is equal in all law.

But Christ receiveth sinful men—and saves them. "And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins" (Matt. 1:21). "For God sent not his Son into the world to condemn the world; but that the world through him might be saved" (John 3:17). "But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. Much more then, being now justified by his blood, we shall be saved from wrath through him" (Romans 5:8,9).

"The Lord Jesus Christ our Saviour" (Titus 1:4). "Wherefore he is able to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them" (Hebrews 7:25). "For there is one God, and one mediator between God and men, the man Christ Jesus; Who gave himself a ransom for all, to be testified in due time" (I Tim. 2:5,6). "And I give unto them eternal life; and they shall never

perish, neither shall any man pluck them out of my hand" (John 10:28).

Jesus came into the world to save sinners—not mainly to teach, not chiefly to work miracles, not primarily to live a beautiful life. These were incidental and collateral to the one purpose for which He came—to die the Just one for the unjust that He might bring us to God (I Peter 3:18).

"For the Son of man is come to seek and to save that which was lost."—Luke 19:10.

"This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief."—I Tim. 1:15.

"And ye know that he was manifested to take away our sins; and in him is no sin."—I John 3:5.

"Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins."—I John 4:10.

There is no other way for the sinner to know and experience redemption rescue except through Jesus who endured the cross, despised the shame, in order that the lawful captive might go free—and the prison doors opened to those who were bound.

*Could my tears forever flow,
Could my zeal no languor know,
These for sin could not atone,
Thou must save—and Thou alone.*

*In my hand no price I bring,
Simply to Thy cross I cling.*

On the roof of Keble College Oxford, there is a dragon with its mouth wide open. Standing over the dragon is an angel about to thrust a sword in the shape of a cross down its throat. The thought conveyed to the onlooker's mind is that the Cross of our Lord Jesus Christ is the secret of victory over that awful thing, sin, whether considered as a burden pressing heavily upon the conscience, or as a power working within, enslaving. The death of our Lord Jesus Christ, when accepted, delivers from all the powers of evil within and without. This is absolutely true. To the truth and power of this fact thousands can and do bear glad and joyous testimony.

Now, since we know it was necessary for God to exclude man from His holy presence on account of man's sinful nature, since Christ affirms that man's sinful nature must be regenerated before he can enter into communion with God, since we know that all human and divine law emphasizes the justice of punishment for transgression, we can now wisely and compassionately give thought to

VII—The Phrase—"The wrath of God"

This phrase points out horrid and hideous woes. "Wrath of God." (Rom. 1:18). "For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness." If man had not fallen such a thing as wrath would not have been revealed. But the self-righteous sinner is treasuring up wrath for the day of wrath. Since the wrath of God is upon the contentious and disobedient (Romans 2:8), since the sinner is by nature a child of wrath (Ephesians 2:3) since the Law of God works wrath (Rom. 4:15), since the wrath is to the uttermost (I Thess. 2:16), since God warns us to flee from the wrath to come, we rejoice to know that Jesus saves from wrath (Romans 5:9) and delivers from wrath (I Thess. 1:10). The whole fight of God from Eden to Calvary was against sin. Man's conduct itself is sufficient to justify the wrath of God against his doings.

The wrath of God! That wrath is the wrath of the Lamb—more terrible than the wrath of the lion. It is the wrath of gentleness against butchery—the wrath of kindness against cruelty, of chastity against unchastity, of truth against falsehood, of light against darkness, of God's righteousness against iniquity, of holiness against sin.

Men have asked, Can God approve sin—and remit the penalty? Can God ignore sin—and remit the penalty? Can God deny sin—and remit the penalty? Can God

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admit sin—and yet remit the penalty? Such is impossible to a righteous God. Calvary is proof of what men would do with God if they could lay hands on Him. Every reader of the Bible knows that it warns men to flee from the wrath to come. Any man who denies the wrath of God denies the Word of God. Our Lord warned all who reject Him—"Ye shall die in your sins" (John 8:24). "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels" (Matt. 25:41). Such words make us tremble. God's wrath is the inevitable reaction of His righteousness and holiness against all sin and guilt—not the reaction of angry, cruel, blood-thirsty passion. God is love and He shows His love—not by taking an unsaved man into Heaven but by giving His Son that the sinner might be saved.

In Gethsemane, Christ was in agony from the apprehensions of the wrath of God with which He contested. Ah, what is divine wrath that Christ should faint when the cup came to Him? Could not He bear, and do you think to bear it? Did Christ sweat blood before it, and you think light of it? If it staggered Him, it will confound you. If it made Him groan, it will make you shriek and howl eternally. See the face of Christ full of purple drops under the sense and apprehension of God's wrath. "But fools make a mock of sin" (Prov. 14:9).

Let us now remember that to escape the wrath of God, to come to the position where our eternal possession will be the virtue and value of the ransoming work of Christ, give serious thought to—

VIII—The Plan—"Believeth"

"He that believeth on the Son hath everlasting life." Believeth! To believe Christ is to accept His testimony given in God's Word as true—to rely upon it under any circumstances, whatever—to be sure that He will do what He has promised, whatever may be the seeming impossibilities. Saving belief—saving trust, or faith—is receiving the Lord Jesus Christ into one's own heart as one's own personal Saviour and Lord and believing that He is there (I John 5:12). Saving belief is receiving and trusting Him for all that He offers Himself to be—yielding the whole life to His control.

God's plan reveals both the futility and impertinence of our individual and social nostrums that but reveal themselves as tinctures in the universal poisons. It is most important that we find and be found of the Christ whose forgivenesses are more than seventy times seven.

The plan is to BELIEVE in Christ who was forsaken of God that He might bring us to God. No man is good enough to be saved—no man so bad he cannot be saved. No work of righteousness can merit salvation—if we do not believe. No work of unrighteousness can forfeit salvation—if we believe. "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God" (Eph. 2:8). Salvation is a free gift (Rom. 6:23)—one is not saved by works but for works. He works from the cross, not to the cross.

Believe in Christ—and the curse is gone. You are born from above. You become a child of God and an heir of God. You will receive pardon, be justified in His sight, be counted righteous before God, be free from condemnation—have eternal life.

Believe in Him—and the sting of death is extracted.

Believe in Him—you will have part in the first resurrection.

Believe in Him—you will have boldness in the day of judgment. "Believeth!" That denies salvation by character, refutes salvation by works, contradicts salva-

tion by culture, disproves salvation by feeling—declares salvation by trust.

To reach Heaven there is but one place from which to start—Calvary. There is but one way—Christ.

Your wisdom is folly—your virtues, vices—your benevolence, badness—your character, caricature—your religiousness, ruin—your good works, wickedness—your righteousness, iniquity—if you let them keep you from accepting Christ. Eternal life through belief. How can men and women continue in sin when such infinite happiness and glorious life and glorious Heaven is proffered us? Are men's hearts so dead they do not respond to this? It seems so, for some give up Christ for the liquor bottle; some for an atheistic friend; some for an infidelic book; some for a gambler's joint; some for an evil woman who hath "cast down many wounded"; some for an ungodly man whose life smells of garbage; some for fame which is like a snowflake on the river—"A moment seen then gone forever"; some for worldly honor; some for political prestige; some for worldly pleasure.

But the question I have been asking unsaved men through the years: Did a liquor bottle ever (Continued on page 8)

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Christ or Condemnation

(Continued from page 7)

sweat blood in Gethsemane for you? Did a gambler's table offer to reach down and take you out of the horrible pit, and put your feet on a solid rock? Was any atheistic scholar ever crucified for you? Did any infidelic book ever take the scourge for you? Was any ungodly companion—female or male—ever crowned with thorns for you? Did worldly fame or political prestige ever endure shame and suffer for you? Did ever pocketbook go to the cross to save you?

Oh, accept God's plan and be saved. Believe! Believe! Don't plead your own righteousness. Were the sinner a thousand times better than all the claims of the self-righteous, that would be no ground of hope. Were he ten thousand times guilty of all the works of the flesh—adultery, fornication, etc.—that need be no ground of despair. Don't be as those who refuse God's diamonds and accept the Devil's dirt—nor as those who choose to leave God's highway for the Devil's dead-end street.

"To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins" (Acts 10:43). "Through this man is preached unto you the forgiveness of sins: And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses" (Acts 13:38, 39).

In the matter of the sinner's acceptance with God, good works form no part whatsoever. If sinners were a thousand times better than they are, they could not be saved without coming to Christ. If sinners were ten thousand times more wretched and callous of heart and life than they are, coming to Christ with penitent and believing heart, they would straightway be received to the bosom and encircled in the arms of God's merciful and forgiving love.

And this brings us—at last—to speak of

IX—The Period—"Now"

All truth as to the brevity of life, all thoughts as to the length of eternity point to that word "NOW." All belief as to the certainty and horror of Hell—the place where "Hell's infernal drums beat time to the ceaseless groans of the lost amid incessant and unmitigated and unquenchable torment"—points to the word "now." All descriptions that cause us to think of Heaven where the servants of Christ shall have an eternity of bliss in the glorified presence of Christ—in that place where there is no unhallowed ambition, no strife, no sin, no hearse rolls its dark way to the graveyard, where all hearts beat in unison, where all songs are songs of love, where its trees are trees of life—its rivers, rivers of joy—its bowers, bowers of bliss—where there is fullness of joy and pleasures forevermore—yes, all such descriptions point urgently to the period of the *now*.

The great barrier to getting people saved is that they are not willing to be saved in God's WAY and TIME. God's way is CHRIST. God's time is NOW.

At what time shall we believe? The time to believe on the Son of God is now—not tomorrow, not some other time. There is not a word in God's book which tells us that any one is justified in putting off his belief for one day, one hour, one minute. "For he saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee: . . . behold, now is the day of salvation" (II Cor. 6:2).

Business relations and affairs prove no man wise and justify no man in delaying to believe. "But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you" (Matt. 6:33).

Delay—really a decision for the wrong way—is unsafe. "Boast not thyself of tomorrow; for thou knowest not what a day may bring forth" (Prov. 27:1).

God commands us to believe now. "Seek ye the Lord while he may be found, call ye upon him

while he is near" (Isa. 55:6). "Be ye not as your fathers, unto whom the former prophets have cried, saying, Thus saith the Lord of hosts; Turn ye now from your evil ways, and from your evil doings: but they did not hear, not hearken unto me, saith the Lord" (Zech. 1:4).

Thus you are taught—and warned—that no one is warranted in putting off repentance and believe for a moment. Life is so brief—"a vapour that appeareth for a little time and then vanisheth away" (James 4:14)—a thin footprint upon a sea-lashed shore, the stay of a postman, a glimpse of a passing ship, a quick sob in the night, a burst of music down a crowded street. "We spend our years as a tale that is told" (Ps. 90:9). "Swift to its close ebbs out life's little day." Time is not on your side. The shortness of our day is a truth we all know and forget. And Death, whose only music is the sob of broken hearts, whose only pleasure fountains are falling tears, is not on your side. When Death's leaden sceptre is laid on your cold bosom, no mistakes can be rectified any more—for as soon as the breath leaves the body the decree of an immutable God rolls over the shrouded form.

"TO DAY if ye will hear his voice, harden not your hearts" (Heb. 4:7). But so many say "tomorrow." Tomorrow is the philosophy of fools, the subterfuge of procrastinators, the day that never is. Tomorrow is a ship in which many have gone to shipwreck, a lamp that failed and left many in eternal darkness, a guillotine that has beheaded hopes of Heaven, a key that has locked many in dungeons of despair, an inexorable jailer that has imprisoned many behind Hell's bars. Tomorrow is the road that has often led to the House of Never.

Tomorrow and tomorrow and tomorrow
Creeps in this petty pace from day to day,
To the last syllable of recorded time;
And all our yesterdays have lighted fools
The way to dusty death.

"Whereas ye know not what shall be on the morrow. For what is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away" (James 4:14).

Life is too short to be saying, "Tomorrow." Wisdom disclaims the word, nor holds society with those who own it. We say again: "Now is the accepted time; behold, now is the day of salvation" (II Cor. 6:2). And "he that believeth on the Son hath—right NOW—everlasting life." Be not guilty of the most sinful sin of all sins—the rejection of Christ. We must either meet Christ bearing our sin, with all our sins upon us—or we must find someone else to bear our sins for us. If we should meet this holy God with our sin upon us then we must be forever banished from His presence—"be punished with everlasting destruction from the presence of the Lord and from the glory of his power" (II Thess. 1:9). But if you accept Him—no matter how long you have sinned, no matter how greatly you have sinned, you can meet God with absolutely no sin upon you. It is enough for you, if you had a million souls with a million sins against each of them—"the blood of Jesus Christ his Son cleanseth us from all sin" (I John 1:7). The greatest sinner in the world needs no more. The littlest sinner in the world can do with no less. God says "Now." Satan, the malicious enemy of your soul, says "Tomorrow." What do YOU say?

Believe now on the Son of God who came down from the heights of deity to the depths of humanity for you—down from the adorations of Heaven to the abominations of earth, down from the coronations of Heaven to the curses of men, down from the glory place to the gory place, down from Heaven's joys to earth's Hell-investigated jeers, down from Heaven's throne to the tree on Calvary's hill, down from the worship of angels to the wrath of Christ-despising men.

Oh, for His sake and your soul's sake, settle this matter of salvation NOW. OR—if a backslider—as one whose head once nestled on the Saviour's bosom but is now on Delilah's lap—as one who has been born again but has wandered away from God—return NOW unto Christ. OR, if a Christian who is giving God hours when he asks for days, finding all duties bore-some, giving God only a tame half-heartedness in service, you can NOW give Him first place in your life—"make him a cake first." Do it NOW! Put aside your righteousness and accept Christ's—now. As a Christian, put aside your do-littleness, or do-nothingness, and say He shall have your best.

As the voice of conscience speaks, saying "NOW," so does the voice of the Spirit of God speak, saying, "Believe on the Son of God NOW." What mercy from God that you are still alive and under hope of heavenly grace! Take refuge in Christ whose blood cleanseth from all sin. Arrayed in His righteousness your soul will find acceptance with God through Christ who, on the Cross, became for you all that God must judge that you, through faith in Him, may become all that God cannot judge.

Fly to Christ now—without delay.

Death, whose relentless scythe mows down the rich and the poor, may be near. Eternity may be at the door. Sinner, perhaps this very day, your last accepted time may be on your doorstep. If again you should drive the Spirit of God away, then hope may never again beam on you. The day of grace, being a short day, there is need of haste. A free and full pardon is offered through faith in Christ and His blood. Take it—and you will have peace with God. Prefer not the world's rags, as polluted silks, to Heaven's rich robes. Prefer not Satan's paste pebbles to Christ's jewels. Prefer not the shadow to the substance. Prefer not the body that shall be turned over to corruption and the worm to the soul with capacities for God.

Prefer not the short-lived things of time to eternal glories. Prefer not your name written in earth's shifting and fading sands to the writing of your name in the Lamb's book of Life.

O backslider, look up to your Lord in Heaven NOW. Tell Him everything. Spare not yourself.

Preaching, Power and Promotion

(Continued from page 3)

quietly entered doors in village, home, and city—Matthew 4:12-23.

Evil men, fake leaders tried to close doors in the face of the Apostle Paul. He walked across a couple of continents for Christ—Acts chapters 12-28.

* It is for God to open doors. He said to a church, "I set before thee an open door and no man can shut it" (Rev. 3:8).

I thank God for open doors! Some weeks spent in Mississippi, Alabama, and Florida, then back to Illinois for four days. On to Wisconsin, Canada, and Indiana. Back to Illinois for four days and on to Wyoming, Colorado, Arizona, Mexico, Texas, and Arkansas. A couple of weeks in Illinois, then Mississippi, Alabama, Oklahoma, Pennsylvania, etc.

Please pray for me. I know Dr. Rice prays for me. So do family members, staff members, and lots of friends.

En route from the deep South, I had a pleasant visit with Walker

Judge yourself in His presence. Make full and frank confession. He will restore to you the joy of salvation.

O unenlisted Christian—step into the ranks now. Light your lamp and place it with the lamps of others that the light of all shall be the brighter and reach the further.

O unconsecrated Christian—living the half-way life—having only "that shallow stream of piety that runs on Sabbath days a fresher course"—place your ALL at His disposal NOW.

O unsaved man or woman, if you receive not Jesus as Saviour, remember there is the lake of fire for those who despise or refuse Him.

I charge you, men and women, rest not until you have Him as your precious Redeemer. If you die without Him, or if you are unsaved when He comes, you must be shut out of His bright presence forever. Come to Him as He IS—and now. Come to Him as you ARE—now! Come now and believe on Him and love Him and live for Him until the pierced hands that opened to you the gates to grace shall open to you the gates to glory.

Jones—among others. He is one of the greatest laymen I know. As I was leaving, he said, "Scotch, I want you to know I pray for you by name every night." Such as that from him and many others helps explain open doors and victories like last night in New Brunswick, Canada, with seventeen first professions, a hundred or more renewing a stand for the Lord—tears, joy and Doxology!

V.

The Good News

On the Gulf Coast a woman came up to me saying, "My father was saved by reading the Gospel in THE SWORD OF THE LORD."

In Canada a fine layman said, "My sister was lost. I sent her THE SWORD OF THE LORD. She was saved by the Gospel message about Jesus. A neighbor told me he would not have that paper in his house. By mistake (or Providence), the mail man put my paper in his box. He handed it back telling me how it happened, but added that he read it in the meantime. I subscribed for him and he was saved." Doxology!

Small wonder everywhere I go I find readers of THE SWORD OF THE LORD. As a rule they are among the most spiritual people to be found.

Yet, some "pious" Christians are against the Gospel unless it is in their water pipe—nor are Catholics the only guilty ones.

Away up in Canada, a constant refrain was, "I know you through THE SWORD OF THE LORD." Then, they wanted to know about the Lord's work and workers. It was that way in the Acts of the Apostles. Paul speaks by the Spirit of Timothy, Epaphroditus, and others. Luke tells of souls saved, Peter's sermons, and the work through Paul.

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"Opportunity Offer"

(Continued from page 1)

formed that he could be reached at his home in Murfreesboro, Tennessee. The caller did put in a call to Evangelist Bill Rice, but he was out at the ranch and could not be reached by telephone at the moment. The caller then asked if Evangelist Joe Rice was there. Of course he was not, but Mrs. Bill Rice said he could be reached at his home in Edmond, Oklahoma. A call was put in for Evangelist Joe Rice in Edmond, Oklahoma, only to be told that he was in Jacksonville, Texas, conducting a revival campaign. The call was transferred to Jacksonville and Joe Rice was called to the telephone.

It turned out that the persistent caller was a fifteen-year-old Catholic girl who, through reading THE SWORD OF THE LORD, had come under deep conviction of sin and wanted to be saved. She did not know any preachers she felt free to call upon except the three Rice brothers whom she had read about in the paper! So, with a burning heart, she had called first John Rice, then Bill Rice and finally succeeded in reaching Joe Rice who explained to her that she could be saved by receiving the Lord Jesus Christ. Brother Joe prayed for her over the telephone and then she, too, prayed. After she had prayed she said, "O! I know that I am saved."

Other Catholics read the paper too, introduced to it by some good Christian who subscribed for them, of course. From Clute, Ontario, a reader of THE SWORD OF THE LORD sent a letter April 14 which said:

"Have just received your letter and I want to say first off that I do believe with all my heart that you are doing wonderful work.

"You see, Mr. R. Rice, I am a Roman Catholic. So I read SWORD OF THE LORD, then I pass it on to a Protestant, hoping I'll be helping them.

"I cannot help you with money but, I assure you my prayers.

"Yours Sincerely in Christ and His Mother,

(Signed)

We do not give the name of our Catholic friend. But up in the corner of the letter she has hand-printed GOD BLESS YOU! And may God bless her. What an opportunity we have to win Catholics by sending them THE SWORD OF THE LORD!

From Pittsburgh, Pennsylvania, Mrs. Alfred Gestiehr writes to tell us how she was saved, how her home was preserved then how her husband was won to Christ. She says:

"About three years ago a friend started to give me her SWORD to take home. I took them to be polite, never dreaming I would find time for so much reading. However, I was a clerk in a little dry cleaning store and had hours to kill. I don't recall which article touched my heart but believe it was written by the editor. I quietly bowed my head and accepted Christ. Like many new Christians, I almost managed to smother Christ. I told no one of my decision.

"At this time it seemed my husband was very trying and finally he suggested separating. I went to the bedroom to ask God what I should do. As one in a trance I went and took my husband by the hand and knelt (he was too stunned to kneel) and asked God's help and blessing. We got both. Our marriage has been a 'heaven on earth' ever since. I still didn't confess Christ but it seemed most people detected a change, and I came in for a little ribbing, but I also started to find real Christian friends.

"I read Kenneth Chapman's article 'The Unbroken Family Circle.' I saved it for the right moment to show my husband, as he disliked religious reading. One night he read it and believed it, but I was so disappointed; it didn't end with an invitation.

"Last year I ordered three Bible Facts About Heaven and requested prayer for my one friend who would receive one of them. A few months later at the Graham Crusade in Pittsburgh she stepped forward and accepted Christ.

"My husband had heard Dr.

Graham and liked him, but it didn't occur to him that 'all have sinned' and that everyone needs Christ. So one night as we talked he decided to write to Dr. Billy Graham. That night I asked him to read the Bible Facts About Heaven and he signed that decision slip and we sent it along with my written testimony.

"Oh yes, we both enjoyed, 'Facing the Pierced Jesus,' very much. My husband is growing in grace but oh, so slowly since he won't read. He reads ten to fifteen chapters of the Bible each night though and we pray together. We attend a fine Bible-believing church."

I beg every Christian, in Jesus' name, to help us get THE SWORD OF THE LORD to people who may be saved, and their homes saved, by the messages of THE SWORD. We are for foreign missions. But how will we answer to God for unsaved people all around us who do not have the Gospel? How simple to send THE SWORD OF THE LORD to ten unsaved families, and then follow this up with prayer daily for these families. Probably you could keep somebody out of Hell this inexpensive and powerful way. THE SWORD OF THE LORD is readable. The sermons are scriptural, interesting and powerful.

Christians are Being Saved From Heresies and False Cults by THE SWORD OF THE LORD

From Milwaukee, Wisconsin, we have a lovely letter dated April 20 from Mrs. Kurt Knebel. She tells how she studied with Jehovah's Witnesses for 8 months. She says:

"My husband and I were interested in the Jehovah's Witnesses for a long time. In fact, I studied with them for 8 months. To begin at the beginning: I was dissatisfied with my life as a Christian. Last summer my husband and I both realized that our lives weren't counting for Christ and eternity. We had just bought a home, had a new car and all material possessions, but it seemed as if our lives were devoted to gaining material things. We're not friendly by nature, and we were lonely.

"As I said before, I studied with her for 8 months of continual weekly studies. I got no answer or peace in my heart from prayer during all that time. There was nothing but opposition, which she firmly assured me was of the Devil. So every bit of opposition strengthened my belief that they might be right. During all this time I clung to my salvation, and said I would never give up my belief in Jesus as my Saviour. However, I thought they also had that belief. Now I know they don't. They don't believe in the Trinity, the immortal soul, and Hell-fire either, as you probably know. My husband and I were both pretty well convinced that they were right. However, last week things really happened.

"On Thursday morning I was deep in prayer with a very uneasy feeling. I asked God to show me which road to take, and was very upset. In the middle of my prayer a dear Christian woman telephoned and asked if she could come to see me that afternoon. Of course I agreed, and I left the prayer in God's hands feeling that somehow out of my talk with this woman would come a definite decision. By the way, I had just mailed my resignation to the church; I was supposed to go out on that particular Saturday to learn house-to-house work for the first time; my husband had resolved not to go to church any more (which automatically took our 9-year-old son away from it too); and we had decided to write my unsaved mother and talk to my unsaved brother about Jehovah's Witnesses. But God took over, praise His name!

"This Christian woman came, with a Christian friend, and we talked for about an hour. During that time one of them gave me a Bible verse found in Deuteronomy 18:22, 'When a prophet speaketh in the name of the Lord, if the thing follow not, nor come to pass,

that is the thing which the Lord hath not spoken. . . . They asked us to check the early beginnings of Jehovah's Witnesses and see if the prophecies did come true. They also gave me your book—I think it's What It Costs to Be a Good Christian. After they left we rushed to the library, checked the early books, and found several prophecies which did not come true. However, we were still a little unsettled in our minds, and decided to think it over further. The next morning I read in THE SWORD OF THE LORD what you wrote about why we celebrate Easter, even though it has a pagan name. That had bothered me a great deal, but your explanation cleared it up. That afternoon I read your book, and it just pierced my heart. It was just exactly what I needed. That settled it. I went to the phone to call my pastor and ask him to disregard my letter of resignation, and you can imagine my joy when I heard he was already on the way to our home! Of course he was very happy to hear it. The last few days have been pretty hard—I can truthfully say my heart has been broken about the whole thing. As our pastor preached in church Sunday, we had really turned aside to worship a false god. 'God is a Spirit, and they who worship him must worship him in spirit and in truth.' Jehovah's Witnesses do not do that. We both see now very plainly that the Devil is using them in a mighty way. But praise God, he can't win! I want my story to show the power of God, and how wonderfully He works and watches over us. It seems as if He put a stop to it just in the nick of time."

Then Mrs. Knebel adds:

"I still have to ask your forgiveness. I took one of the issues of THE SWORD OF THE LORD that had an article about Hell-fire and ridiculed it, and also gave it to the woman from Jehovah's Witnesses to ridicule it too. Please forgive me."

So THE SWORD OF THE LORD and the editor's sermons now printed in the book, What It Costs to Be a Good Christian, but originally printed in THE SWORD OF THE LORD, along with the prayers and help of a good Christian woman and a faithful pastor, were used to save this woman from heresy and from a wasted life with this false cult, and her husband also.

Just yesterday I had an urgent letter from a woman who had planned to go into the Seventh-Day Adventist faith within two weeks, but first she turned to this editor, whom she trusted, to write and tell her what is wrong with the Seventh-Day Adventists' position.

Thousands of immature Christians could be saved from heresy and false cults and the ruin of their testimony and the wreck of their faith, by sending them THE SWORD OF THE LORD. Why not see that THE SWORD OF THE LORD goes into every home where there are young converts or immature Christians who need to be taught the solid truths of the Word of God and built up in the faith?

What THE SWORD is Doing For Ministers

We have so little space, but I must tell you briefly about Pastor Jose Beltran, in Albacete, Spain.

"Since some months ago I receive not your precious weekly THE SWORD OF THE LORD. I received it freely as a big favor of your generosity. I know that is not possible to send literature to every worker through all the world and I thank you for all the good I have received from your SWORD OF THE LORD and for your books you sent me. I want to tell you that the spiritual food I got from you have helped me to be a better Christian and worker in the Lord's service, and praise the Lord Jesus. He is working powerfully through a weak servant as I am.

"Spain is a very narrow and hard Roman Catholic country and this section where I am working is one of the hardest in this nation. But God is saving many souls through the precious blood of Jesus. Among one of the saved ones has been one young priest whose picture I enclose in this letter."

Two pictures of the priest are sent, one as he was baptized by Pastor Beltran. He has been disowned by rich parents and will now set out to learn the Bible and prepare to preach the glorious Gospel.

Oh, if God will only put it on the hearts of Christians to help me send THE SWORD OF THE LORD to this pastor in Spain, and to literally thousands of others like him who cannot pay for it. Why not send a substantial gift for the Sword Ministers and Missionary Subscription Fund?

I have a pile of letters here that I intended to quote showing communities transformed, churches warmed to revival fires by THE SWORD. But I must leave them out this time.

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Freewill Offering to God

(Continued from page 2)

our hearts! It is said that Mrs. Clark sometimes lived on bread and tea for days, putting almost every penny that came back into the work to save more souls. God's work often is so needy and money invested in it will do such good and bring such eternal rewards, that a Christian would be foolish to give only a tenth.

The highest hours I have ever known in Christian work have been when there was some great need and when God's people felt led to get under the burden and give sacrificially, lovingly, joyfully. I remember a saintly pastor who was given twenty dollars to buy a new suit, to replace the one he had worn for four years. His heart was broken by the appeal to send missionaries to China, and he gave the twenty dollars and wore the old suit.

We built a great brick tabernacle in Dallas, in depression times, with the sacrificial gifts of the poorest people. My family and I lived in a ramshackle house, with cracks in the uncovered floors, with secondhand furniture, with broken wallpaper. People gave beyond their power, and God marvelously blessed. Thousands of souls were won to Christ, and people properly felt that the work of God was so urgent that a tithe was not enough to give.

4. Many Have So Much More Than They Really Need for Living Expenses That It Is As Easy for Them to Give Fifty Per Cent As for Others to Give Ten Per Cent

The other day an old man with arthritis and diabetes, who earns three dollars a week working for an old couple who have employed him for many years and so do not turn him away now that he is nearly incapacitated, sent an offering of two dollars for the Sword of the Lord building fund! A missionary who, with a family of five, lived on \$706 for a whole year, sent an offering for the building fund. If these people ought to give a tithe, don't you think the man who has fifty dollars a week, or one hundred dollars a week, or ten thousand dollars a year ought to give more than a tithe?

A young man marries and starts out to live for God. On a small salary he gives God a tenth of his income. But when his income has doubled and tripled, don't you think that he might, out of the greatly increased earnings, give more than a tithe to God?

Even the government allows twenty per cent of one's income to be used for the Lord's cause now, and subtracted from taxable income. Every one can see that it is most reasonable for those who live in luxury to give more than a tenth to God.

5. Christ Gave Himself An Offering—And He Is Our Example

Again and again in the Bible we are told that Christ gave Himself as an offering. In Hebrews, chapter 7, after a discussion of how Abraham gave tithes to Melchisedec who represented Christ, we are reminded that Jesus is an High Priest "who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did once, when he offered up himself" (vs. 27).

Speaking of how Christ fulfills all the types of animal sacrifices of the Old Testament, Hebrews 9:14 says, "How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?"

Jesus offered Himself without spot to God, to save us.

In Hebrews 10:10 we are told that "we are sanctified through the offering of the body of Jesus Christ once for all." Other priests in the temple at Jerusalem daily stood and offered sacrifices which could never take away sins. However, we are told, "But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God" (Heb. 10:12).

Again Jesus is called an offering: "For by one offering he hath perfected for ever them that are sanctified" (Heb. 10:14).

The dear Lord Jesus gave up Heaven, gave His back to the smiters, gave His face to them that plucked out His beard, gave His hands to the soldiers that they might drive nails through them, and His feet, that they might spike them to the cross. The dear Lord Jesus gave Himself, to pour out His soul to death. Jesus was the freewill offering. His life was not taken from Him; rather, He gave up His life for us.

And this dear gift of Jesus Christ is always in the mind of God when He talks to us about giving. In II Corinthians 9 is that wonderful passage about giving which says:

"But this I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver."—vs 6, 7.

The rest of the chapter tells how God is able to increase our fruits so we will have seed to sow and things to give. And our giving will result in thanksgiving to God. We can thus glorify God. And then this discussion on giving ends in verse 15 with this blessed statement: "Thanks be unto God for his unspeakable gift." The Holy Spirit, inspiring Paul to write down these words about giving with a cheerful heart, reminds us how cheerfully God gave His Son, and how cheerfully the Son gave Himself for us. How can any Christian accept such a gift and not give all that he has!

The truth is that every sacrificial and love gift from the heart of a Christian reminds God of the sacrifice of His Son. That is brought out beautifully in Philipians 4:18 (I memorized that whole chapter long ago, but I never saw this truth until today)! There Paul, under divine inspiration, says:

"But I have all, and abound: I am full, having received of Epaphroditus the things which were sent from you, an odour of a sweet smell, a sacrifice acceptable, wellpleasing to God."

The church at Philippi had made up an offering for Paul. They loved him. He had won most of them to Christ. He had founded the church at Philippi. You remember how he and Silas were beaten and put in jail and fastened in stocks until they prayed the jail down and the jailer got converted. How these people loved Paul! And their love led them to send him, a way over in Rome in a dungeon under the palace, this love offering. They sent Epaphroditus. I imagine that when the guard admitted Epaphroditus to the cell, and Epaphroditus opened his pack and began to say, "So and so sent this, and such an one sent that," Paul wept for joy that they loved him and had remembered him. To Paul such giving reminded him of Calvary. It was an offering, and God was more pleased with it than with the smoking altars of Old Testament sacrifices. So Paul said that these gifts were "an odour of a sweet smell, a sacrifice acceptable, wellpleasing to God."

Does your gift represent such sacrifice, such love, that it reminds God of the sacrifice of His Son and is wellpleasing to Him? Is your gift to God like Abraham offering Isaac? That was a picture of Jesus. Is it like Paul, the old saint writing triumphantly to Timothy, "I am now ready to be offered..." (II Tim. 4:6)? Paul knew the headman's ax would fall soon and he would go to Glory, and he was ready. Is your gift like that?

Is your gift like God giving His Son? Is it like Jesus offering Himself as a sacrifice on Calvary?

Well, that is the heart attitude that God wants us to express in our love gifts to God. May the dear Lord teach us so to love and so to give!

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Things We Never Get Over

(Continued from page 1)

committed that sin? All sins are against the Holy Ghost; but my text speaks of one especially.

But it is a very terrible thing ever to say anything against the Holy Ghost, and it is a marked fact that our race have been marvelously kept back from that profanity. You hear a man swear by the name of the Eternal God, and by the name of Jesus Christ, but you never heard a man swear by the name of the Holy Ghost. There are those in this house who fear they are guilty of the unpardonable sin. Have you such anxiety? Then I have to tell you positively that you have not committed that sin, because the very anxiety is a result of the movement of the gracious Spirit, and your anxiety is proof positive, as certainly as anything that can be demonstrated in mathematics, that you have not committed the sin that I have been speaking of.

I can look off upon this audience and feel that there is salvation for all. It is not as when they put out with those life-boats from the *Loch Earn* for the *Ville de Havre*. They knew there was not room for all the passengers, but they were going to do as well as they could. But tonight we man the life-boat of the Gospel, and we cry out over the sea: "Room for all." Oh that the Lord Jesus Christ would, this hour, bring you all out of the flood of sin and plant you on the deck of this glorious old Gospel craft.

I have by reason of the second text to call your attention to the fact that there are sins which, though they may be pardoned, are in some respects irrevocable, and you can find no place for repentance, though you seek it carefully with tears. Esau had a birthright given him. In olden times it meant not only temporal but spiritual blessing. One day Esau took this birthright and traded it off for something to eat. Oh, the folly! But let us not be too severe upon him, for some of us may have committed the same folly. After he had made the trade he wanted to get it back. Just as though you tomorrow morning should take all your notes, and bonds, and Government securities, and should go into a restaurant, and in a fit of recklessness and hunger throw all those securities on the counter and ask for a plate of food, making that exchange. This was the one that Esau made. He sold his birthright for a mess of pottage, and he was very sorry about it afterwards; but "he found no place for repentance, though he sought it carefully with tears."

There is an impression in almost every man's mind that somewhere in the future there will be a chance where he can correct all his mistakes. Live as we may, if we only repent in time, God will forgive us, and then all will be as well as though we had never committed sin. My discourse will come in collision with that theory. I shall show you, my friends, as God will help me, that there is such a thing as unsuccessful repentance; that there are things done wrong that always stay wrong, and for them you may seek some place of repentance, and seek it carefully, but never find it.

The Folly of Misspent Youth

Belonging to this class of irrevocable mistakes is the folly of a misspent youth. We may look back to our college days and think how we neglected chemistry, or geology, or botany, or mathematics. We may be sorry about it all our days. Can we ever get the discipline or the advantage that we would have had had we attended to those duties in early life? A man wakes up at forty years of age and finds that his youth has been wasted, and he strives to get back his early advantages. Does he get them back—the days of boyhood, the days in college, the days under his father's roof? "Oh," he says, "if I could only get those times back again, how I would improve them!" My brother, you will never get them back. They are gone, gone. You may be very sorry about it, and God may forgive so that you may at last reach Heaven; but you will never get over some of the mishaps that have come to your soul as a re-

sult of your neglect of early duty. You may try to undo it; you cannot undo it. When you had a boy's arms, and a boy's eyes, and a boy's heart, you ought to have attended to those things.

A man says at fifty years of age: "I do wish I could get over these habits of indolence." When did you get them? At twenty or twenty-five years of age. You cannot shake them off. They will hang to you to the very day of your death. If a young man, through a long course of evil conduct, undermines his physical health, and then repents of it in 'after life, the Lord may pardon him; but that does not bring back good physical condition.

I said to a minister of the Gospel last Sunday night at the close of the service: "Where are you preaching now?"

"Oh," he said: "I am not preaching. I am suffering from the physical effects of early sin. I can't preach now; I am sick."

A consecrated man he now is, and he mourns bitterly over early sins; but that does not arrest their bodily effects. The simple fact is, men and women often take twenty years of their life to build up influences that require all the rest of their life to break down. Talk about a man beginning life when he is twenty-one years of age; talk about a woman beginning life when she is eighteen years of age! Ah, no! In many respects that is the time they close life. In nine cases out of ten, all the questions of eternity are decided before that.

Talk about a majority of men getting their fortunes between thirty and forty! They get or lose their fortunes between ten and twenty. When you tell me that a man is just beginning life, I tell you that he is just closing it. The next fifty years will not be of as much importance to him as the first twenty. Now, why do I say this? Is it for the annoyance of those who have only a baleful retrospection? You know that is not my way. I say it for the benefit of young men and women. I want them to understand that eternity is wrapped up in this hour, that the sins of youth we never get over, that you are now fashioning the mold in which your great future is to run, that a minute, instead of being sixty seconds long, is made up of everlasting ages. You see what dignity and importance this gives to the life of all

our young folks. Why, in the light of this subject, life is not something to be frittered away, not something to be smirked about, not something to be danced out, but something to be weighed in the scales of eternity.

Oh, young man, the sin of last night, the sin of tonight, the sin of tomorrow will reach over ten thousand years—aye, over the great and unending eternity. You may, after a while, say: "I am very sorry. Now I am thirty years of age, and I do wish I had never committed those sins." What does that amount to? God may pardon you; but undo those things you never will, you never can.

All Parental Neglect

In this same category of irrevocable mistakes I put *all parental neglect*. We begin the education of our children too late. By the time they get to be ten or fifteen we wake up to our mistakes and try to eradicate this bad habit of the child; but it is too late. That parent who omits in the first ten years of the child's life to make an eternal impression for Christ, never makes it. The child will probably go on with all the disadvantages which might have been avoided by parental faithfulness. Now you see what a mistake that father or mother makes who put off to late life adherence to Christ.

Here is a man who at fifty years of age says to you: "I must be a Christian," and he yields his heart to God and sits in the house of prayer tonight a Christian. None of us can doubt it. He goes home and he says: "Here, at fifty years of age, I have given my heart to the Saviour. Now I must establish a family altar." What? Where are your children now?

(Continued on page 11)

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Dr. Bob Jones Says:

Just recently I received a bulletin of a summer camp Bible conference program. I noted on the list of speakers four graduates of Bob Jones University. These four men are evangelists. I remember when they were in Bob Jones University and how we urged them to win souls. One of the four was converted under my ministry before he came to our school, and two of them were converted on the campus after they came to school. Three of these four men had to have financial assistance in order to get through school. They are out winning souls to Christ all over the country. Two of these four men are outstanding in the evangelistic field. If these four young men had gone to a school of a different type from Bob Jones University, I am sure they would not be the type of soul winners they are. If Bob Jones University, formerly Bob Jones College, had not been able to help three of these young men financially, they could not have attended our type of institution. I see or hear something almost daily from some graduate of our school who is out in the world bringing the lost to the Lord Jesus Christ who could not have attended Bob Jones University if somebody had not let us have some money to help him. Some of these graduates whom we have been able to help financially are on the mission field, and they are all giving an evangelistic emphasis and winning the lost to our blessed Lord. I want to thank all of our

friends who have invested some of the money the Lord has given you in the education of these men and women whom God is using around the world. I also wish to appeal to you to keep on helping us so we can help young men and young women that have to have financial assistance to get the type of training that Bob Jones University offers. Remember, we are going to keep up the drive until we have an adequate fund for our Student Loan Endowment. Remember, also, that all the money that comes in now, unless it is earmarked for a special purpose, is divided between the Student Loan Endowment Fund and the Missionary Fund which we are raising. This school year comes to a close on May 27. We would like to be able at the annual Board meeting during Commencement to give a good report of the contributions made by God's people during this present school year. Please try your very best to send a contribution to the Student Loan Endowment and Missionary Fund at the earliest possible moment so we will be able to report it at our annual Board meeting. Let me thank you again for your prayers and your interest in the work of Bob Jones University. Please keep praying for us, and please do your best to help the cause financially. Thank you and God bless you.

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(Advertisement)

Things We Never Get Over

(Continued from page 10)

One in Boston, another in Cincinnati, another in New Orleans. And you, my brother, at your fiftieth year, going to establish your family altar! Very well; better late than never; but alas! that you did not do it twenty-five years ago.

When I was in Chamouni, Switzerland, I saw in the window of one of the shops a picture that impressed my mind very much. It was a picture of an accident that had occurred on the side of one of the Swiss mountains. A company of travelers, with guides, went up some very steep places—places which but few travelers attempted to go up. They were, as all travelers are there, fastened together with cords at the waist, so that if one slipped, the rope would hold him—the rope fastened to the others. Passing along the most dangerous point, one of the guides slipped, and they all slipped down the precipice; but after a while one more muscular than the rest struck his heels into the ice and stopped; but the rope broke, and down, hundreds and thousands of feet, the rest went.

And so I see whole families bound together by ties of affection, and in many cases walking on slippery places of worldliness and sin. The father knows it and the mother knows it, and they are bound all together. After a while they begin to slide down, farther and farther and the father becomes alarmed and he stops, planting his feet on the "Rock of Ages." He stops, but the rope breaks, and those who had been tied fast to him by moral and spiritual influences go over the precipice.

Oh, there is such a thing as coming to Christ soon enough to save ourselves, but not soon enough to save others. How many parents wake up in the latter part of life to find out the mistake! The parent says: "I have been too lenient," or, "I have been too severe in the discipline of my children. If I had the little ones around me again, how different I would do!" You will never have them around again. The work is done, the bent to the character is given, eternity is decided. I say this to young parents—those who are twenty-five, or thirty, or thirty-five years of age. Have the family altar tonight.

How do you suppose that father felt as he leaned over the couch of his dying son, and the son said to him: "Father, you have been very good to me. You have given me a fine education, and you have placed me in a fine social position; you have done everything for me in a worldly sense; but, father, you never told me how to die. Now I am dying, and I am lost."

Unkindness Done to Those Now Dead

In this category of irrevocable mistakes I place also the unkindness done to the departed. When I was a boy, my mother used to say to me sometimes: "DeWitt, you will be sorry for that when I am gone." And I remember just how she looked, sitting there, with cap and spectacles, and the old Bible in her lap; and she never said a truer thing than that, for I have often been sorry since.

While we have our friends with us, we say unguarded things that wound the feelings of those to whom we ought to give nothing but kindness. Perhaps the parent, without inquiring into the matter, boxes the child's ears. The little one has fallen in the street and comes in covered with dust, and as though the first disaster were not enough, she whips it. After a while the child is taken, or the parent is taken, or the companion is taken, and those who are left say: "Oh, if only we could get back those unkind words, those unkind deeds. If only we could recall them." But you cannot get them back. You might bow down over the grave of that loved one, and cry, and cry, and cry. The white lips would make no answer. The stars shall be plucked out of their sockets, but these influences shall not be torn away.

The world shall die, but there are some wrongs immortal. The moral of which is, take care of your friends while you have them,

spare the scolding, be economical of the satire, shut up in a dark cave from which they shall never swarm forth all the words that have a sting in them. Some day you will wish you had—very soon you will—perhaps tomorrow. Oh, yes. While with a firm hand you administer parental discipline, also administer it very gently, lest some day there be a little slab and on it chiseled "Our Willie," or "Our Charlie," when, though you bow down prone to the grave, and seek a place of repentance, and seek it carefully with tears, you shall not find it.

Lost Opportunities of Getting Good

There is another sin that I place in the class of irrevocable mistakes, and that is *lost opportunities of getting good*. I never come to a Saturday night but that I can see that during that week I have missed opportunities of being good. I never come to my birthday but that I can see that I have wasted many chances of becoming better. I never go home on Sunday from the discussion of a religious theme without feeling that I might have done it in a more successful way.

How is it with you? If you take a certain number of bushels of wheat and scatter them over a certain number of acres of land, you expect a harvest in proportion to the amount of seed scattered. And I ask you tonight, have the sheaves of moral and spiritual harvest corresponded with the advantages given? How has it been with you?

You may make resolutions for the future, but past opportunities are gone. In the long procession of future years all those past moments will march; but the angel's trumpet that wakes the dead will not wake up for you one of those privileges. Esau has sold his birthright, and there is not wealth enough in the treasure-houses of Heaven to buy it back again.

What does that mean? It means that if you are going to get any advantage out of this Sunday, you will have to get it before the hand wheels around on the clock to twelve tonight. It means that every moment of our life has two wings, and that it does not fly like a hawk, in circles, but in a straight line from eternity to eternity. It means that though other chariots may break down or drag heavily, this one never drops the brake, and never ceases to run. It means that while at other feasts the cup may be passed to us, and we may reject it, and yet after a while take it, the cup-bearers to this feast never give us more than one chance at the chalice, and rejecting that, we shall "find no place for repentance, though we seek it carefully with tears."

Lost Opportunities of Usefulness

There is one more class of sins that I put in this category of irrevocable offenses, and that is *lost opportunities of usefulness*. There comes a time when you can do a good thing for Christ. It comes only once. Your business partner is a proud man. In ordinary circumstances say to him: "Believe in Christ," and he will say: "You mind your business and I'll mind mine." But there has been affliction in the household. His heart is tender. He is looking around for sympathy and solace. Now is your time. Speak, speak, or forever hold your peace.

There is a time in farm life when you plant the corn and when you sow the seed. Let that go by, and the farmer will wring his hands while other husbandmen are gathering in the sheaves. You are in a religious meeting, and there is an opportunity for you to speak out for God. You say: "I must do it." Your cheek flushes with embarrassment. You rise half way, but you cower before men whose breath is in their nostrils, and you shrink back, and the opportunity is gone, and all eternity will feel the effect of your silence.

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Try to get back that opportunity! You cannot find it. You might as well try to find the fleece that Gideon watched, or take in your hand the dew that came down on the locks of the Bethlehem shepherds, or to find the plume of the first robin that went across paradise. It is gone; it is gone forever.

When an opportunity for personal repentance or of doing good passes away, you may hunt for it, but you cannot find it. You may fish for it, but it will not take the hook. You may dig for it, but you cannot bring it up. Remember what I tell you, that there are wrongs and sins that can never be corrected, that our privileges fly not in circles, but in a straight line, that the lightnings have not feet as swift as our privileges when they are gone; let an opportunity of salvation go by us an inch, the one hundredth part of an inch, the thousandth part of an inch, the millionth part of an inch, and no man can overtake it. Fire-winged seraphim cannot come up with it. The eternal God Himself cannot catch it.

I stand before those who have a glorious birthright. Esau's was not so rich as yours. Sell it once and you sell it forever. The world wants to buy it. Satan wants to buy it. Listen for a moment to these brilliant offers and it is gone.

The Lost Opportunity of Being Saved

Why do I tell you these truths? I have stood before you year after year telling you these things. Some have yielded their hearts to God, and a glorious crop of souls has been reaped; but this audience of immortal men and women, are they all prepared for the great future? I could stand here and play a sweeter harp. I could talk of the gates of pearl, and the walls of precious stones, and the crowns of light. What is the use of talking of those things to those who have no preparation for that land, and who are on the wrong road? And so I stand here Sunday after Sunday endeavoring to persuade you to give up your sin, and seek after God, and be at peace with Him.

I remember the story of the lad on the *Arctic* some years ago—the lad Stewart Holland. A vessel crashed into the *Arctic* in a fog, and it was found that the ship must go down. Some of the passengers got off in the lifeboats, some got off on rafts; but three hundred went to the bottom. During all those hours of calamity,

kitchen cabinet. Pots and pans with handles gone! A rather small kitchen that looks as though it has seen many a meal prepared for hungry youngsters.

The Old Piano

The custodian of the home is a very courteous gentleman who knew the Eisenhower family well. His name, I believe, is Endicott. He recognized us at once and asked the "Rice Krispies" to sing for him. So when he showed us Mother Eisenhower's old piano, scarred, worn and badly out of tune, he unhooked the velvet rope in order that Cathy might go to the piano and play for the children.

Stewart Holland stood at the signal gun, and it sounded across the sea, boom, boom! The helmsman forsook his place, the engineer was gone, and some fainted, and some prayed, and some blasphemed, and the powder was gone, and they could let off the signal gun no more. The lad broke in the magazine, and brought out more powder, and again the gun boomed over the sea.

Oh, my friends, I behold many of you in immortal peril. Sickness will come down after a while upon you, death will come upon you, judgment will come upon you, eternity will come upon you. Some, having taken the warning, have gone off in the lifeboat and they are safe; but others are not making any attempt to escape. So I stand at this signal gun of the Gospel, sounding the alarm, Beware! Beware! "Now is the accepted time; now is the day of salvation." The wrath to come! The wrath to come! Boom! Boom! Fly to the hope of the Gospel.

Jesus waits. He stretches out His arms to all this audience, and cries tonight with a tenderness I have never heard before: "Come unto me, all ye who are weary and heavy laden, and I will give you rest." That is what you want, sinful, tempted, bruised, and dying soul! May the Lord help you to accept the mercy, and the solace, and the salvation of the Gospel! Hear it, that your soul may live!

(From the book, T. DE WITT TALMAGE, Volume VII of the Great Pulpit Masters series. 21 sermons, Price \$2.50. Published by Fleming H. Revell Co. Used by permission.)

Sword Thrusts

(Continued from page 1)

dren. They stood by the piano and sang a medley their mother has arranged for them, "Let Go And Let God Have His Wonderful Way" and "Have Thine Own Way, Lord." Pete took the lead, Bill sang tenor and Kaye the alto. Their childish voices (they are eight, ten and twelve years old) filled the old room and with all my heart I wished that President Eisenhower might have heard the sweet, simple message. We put these songs on a record not long ago and it will be out soon. I am going to send one to the President.

First Baptist Church

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the Score' is pungent and full of plain, needed truth... On the whole, this is a great book of sermons, and can be a real help in stimulating thought."—R. B. Campbell, in *The Free Methodist*
"In the sermon, 'His Name Shall Be Called Wonderful' our Lord is shown as wonderful in His birth, His life, His humility, His death, and His power. 'Who Cares If a Sinner Goes to Hell?' is another striking and typical message."—*The Sunday School Times*



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Sword Thrusts

(Continued from page 11)

had a great revival as revivals go. But it has been good and steady and souls are being saved. Attendance has built up until we are now filling the auditorium, auxiliary auditorium and the balcony. Last night there were five conversions, I believe, and we have seen all ages—from children to white-haired elderly people—walk down the aisle to accept Christ as Saviour and Lord. People have come from Marion, Kansas, some fifty miles away where I was in a revival some years ago. People come every night from Junction City which is twenty-five miles away and where I conducted a revival in 1950. The pastor of Junction City's First Baptist Church, Don Hinkson, has come a number of times and our fellowship has been sweet. Darrell Freleigh and a group came from Kansas City last night. Freleigh worked with me for two years as song leader and I admire him tremendously and love him dearly and it was good to have him there last night. Best of all, I have met a number of people who have been saved in other revival campaigns and that always stirs my heart and fills me with thanksgiving.

The Summer Conferences

Most of our waking hours are filled with thoughts of the summer conferences at Bill Rice Ranch near Murfreesboro, Tennessee. We

are expecting tremendous things this summer, so put these dates down and remember them.

June 14 through 21—worker's conference. Pay nothing if you work four hours a day and are willing to rough it. Speakers will be John R. Rice, Lee Roberson, Kenneth Chapman, Woodrow Medlock, Joe B. Rice, E. E. Widner, Bill Rice.

June 28 through July 5—young people's conference with Garrett R. Graham as speaker.

July 12 through 19—Sword conference on soul winning and revival with John R. Rice, Lee Roberson, Woodrow Medlock, etc.

July 19 through August 2—camp for deaf children. Want to help? Send me a dollar for my birthday. My birthday is August 25, but send the dollar sooner!

August 2 through 7—instructions in Bible and music by Tennessee Temple College with Dr. Lee Roberson, Rev. J. R. Faulkner, Vic Werner, Dr. John Hermann, and others.

August 9 through 16—cowboy conference. Please note the date is changed, from June 7 through 14.

For information write Bill Rice, 214 W. Wesley St., Wheaton, Illinois. Do plan to come to one of them. We have friends all over the states and I do hope that every last one of you will come to one of these conferences.

Indian Drums and Broken Arrows

(Continued from page 3)

said that someday after the war, new towns and cities will spring up along the river. Fortunes will be made from the water power; farms will thrive on the fertile bottom land, and the lumbering industry will boom. Any one of these could occupy a fellow for a lifetime, and yet I'm not sure just what my part in the conquering of the wilderness will be."

He was carving the blunt nose of the cedar bear when Mrs. Watson returned with Pam. "Where's Maud?" she questioned.

Jeff replied, "She went down to the birch grove to cut some more bark. She should be back in a few minutes."

Pam toddled about in the dried leaves while Mrs. Watson sat on a bench. "Jeff," she said, "when do you think you'll leave?"

"I'm going to talk with Carl and see what he has to say."

"I'll be saddened to see you go. Why you've been like my own kin since we first met you."

"And I'll be sad in leaving, Mrs. Watson, but leave I must."

The shadows lengthened, the sun hung low in the deep blue fall sky, promising only a little more daylight. "I think I'll go and meet Maud."

"Perhaps she met her father and went with him," Mrs. Watson saw the bit of worry troubling Jeff.

"I don't think so, for Mr. Watson left long before Maud did." With a wave to Pam he followed the stream, picking out Maud's tracks here and there. He came to the grove and found where Maud had heaped it in a tiny pile at the base of a birch tree.

He called, but there was no answer. "That's funny. There's another pile of bark. She must be near."


Again he called her name, but the only answer was the frightened chatter of a red squirrel. He hurried now, studying the ground.

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"I felt something strange pulling me to get these and read them. I know now why—I've found the answers I've been looking for."

(signed) W. L. S.
Norwalk, California

"I am now receiving *THE SWORD OF THE LORD* regularly and I enjoy it very much. How it helps me tune my soul to the will of dear Jesus who loved you and me and all mankind.

"I spoke about *THE SWORD OF THE LORD* to a brother in an institute and he did not leave me until I had given him a copy to read. You can imagine the interest and pleasure he showed as he read the blessed paper. He said, 'It is tops for Filipino Christians' and I agree with him, for, why shouldn't I? I love the sermons and messages by the great evangelists of our Holy God, especially those by Dr. Rice. I do not feel like asking any Bible questions now but then I say that the answers to the nice questions greatly interest me. I praise God for such a man as Dr. Rice, to be led by the Spirit to satisfy the hearts of our inquirers in the Bible Questions Answered column.

"Yes, in behalf of my friends who share the blessings of the paper, accept my humble thanks."

P. E. Torio, Jr.
Pozorrubio, Pangasinan
Philippines

"I surely congratulate you on your excellent sermons. As a child my father read out to us the sermon of the week in the newspaper by Dr. Talmage, and we all loved them; now when I see that dear name in your paper I pounce upon it first thing and revel in his wonderful portrayal of Bible truths which sparkle under his touch.

"I love Bob Jones' down-to-earth renditions also. Bless his heart! Seems precious to know that the world has not all gone to the dogs, even though there is much that one deplores."

M. B.
Yakima, Wash.

"I want to say the paper is wonderful, the best I have ever read. I hope I can always have the paper to come in my home; it has meant so much to me and my husband. I also pass these on to my friends, unless I keep back a few for references.

"I have several of Dr. John R. Rice's books; *Home, Prayer, Power of Pentecost*, and others. I would love to meet Dr. Rice and his lovely family. I know he is a mighty man of God. I often say a prayer for him and his helpers. May God bless each of you at the office also."

Mrs. A. W. K.
Norfolk, Virginia

"They Say—"

"I am sending a subscription for a lady who was a pupil of mine 50 years ago and she has been an invalid confined to a wheelchair for over 35 years. We correspond and I want to do something for her that I think she will enjoy and something that will occupy her time. I know of no better gift for her than *THE SWORD OF THE LORD*. I know she will appreciate it for she is that kind of girl that appreciates good things.

"*THE SWORD OF THE LORD* meant so much to me when I was upon my bed of affliction over 11 years ago for a period of 2 years. A man visited me one day and said, 'I am going to turn my subscription over to you,' so I received several copies of *THE SWORD OF THE LORD* and I was so enthused about it that I subscribed for it and have been subscribing ever since and will continue to do so as long as I can get the money together or as long as I shall live. It will be the last periodical I will give up.

"God bless all of you in your ministry now and in the far future."

(signed) I. L.
Lemoine, Pennsylvania

"I first want to thank God for you, and next I wish to thank you from the depth of my heart for publishing *THE SWORD OF THE LORD*. I am finishing my last year at Bob Jones University and without reservation, I can say that it is the greatest Christian Periodical published. It has been a real source of inspiration to me for the past several years.

"I only wish I had the necessary funds to have this great periodical sent to a great host of my friends . . .

"Thank you and God bless you, your great ministry, and your family for our dear Saviour's sake.

(signed) Rev. C. K.
Greenville, South Carolina

"I shall never stop thanking God for sending *THE SWORD OF THE LORD* my way about seven years ago, soon after I was saved as a sports editor. Your paper has not only established me in the doctrine of the safety of salvation in Christ, but also has given me a vision and a passion for precious lost souls. Thank God again.

"May our Lord continue to richly bless your varied ministry.

"One who seeks the souls for whom Christ freely gave His sinless life,"

(signed) Rev. H. H.
Byesville, Ohio

"I would like to take time to say a word about the paper. I think that it is the finest Christian paper published. I have given this paper for a year to a number of my friends and I have heard from different ones who say that they have had a deeper experience or a closer walk with the Lord.

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